

Zion's Herald.

Volume LXXIV.

Boston, Wednesday, January 22, 1896.

Number 4.

Zion's Herald.

CHARLES PARKHURST, Editor.

ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

LOVE NEVER FAILETH.

"Jesus having loved His own, loved them to the utmost." — *Mary.*

There was an earthly love
That gave its all to me,
Its lighted eyes and beating heart
Thrilled me with ecstasy.

There was a heavenly love
That gave its all to me,
Its glory, pains and helpfulness
Were measured by infinity.

I know that heavenly love
Now builds a home for me,
And daily strives to make me meet
To share in His divinity.

I know that earthly love
Is caring still for me;
I think she fills that fitted home
With all a bride's expectancy.

W.

The Outlook.

Premier Greenway was magnificently sustained in his appeal to the people of Manitoba on the separate school question. This was the sole issue in the election held last week — whether or not the province should stand by its right to make its own educational laws and administer the same without federal interference. The Premier was endorsed by the election of a larger following in the House than he had before dissolution. Secure now in his position, he will defy the Dominion Government, even if backed up again by the Privy Council, to enforce separate schools for Roman Catholics. The legislative act of 1890 will stand. National schools alone will receive State aid.

The Hon. Charles Theodore Russell, who died in Cambridge last week at the age of 80, was a well-known and honored citizen, lawyer and jurist, as well as an active Christian worker. His wonderful vitality permitted him to continue his legal business until within ten days of his death. He had held many offices — a member of both branches of the Massachusetts Legislature, mayor of Cambridge in 1861, and a professor in the Law School of Boston University from its foundation. For many years he was a member of the Board of Visitors of Andover Seminary, and also was connected with the American Board, and other church and educational organizations. One of his sons is ex-Governor William E. Russell of this State.

The captains of Canadian vessels on the Great Lakes formed an association in Toronto on the 15th, and voted to offer their services to the Imperial Government should present complications make it advisable so to do. Promptly the next day the Lake Carriers' Association, convened in Detroit, voted to tender their craft to the United States Government should present complications assume a serious phase. These ebullitions of defiance call fresh attention to the unprotected state of our northern frontier. While we have kept the agreement made seventy-eight years ago, the Dominion authorities have grossly violated it. For instance, Canada maintains three fully-equipped gunboats, nominally attached to the Fish Commission, which in the event of war could promptly enter Lake Michigan and proceed to shell or put to ransom every city on its shores. They could compel Chicago to pay millions to save itself from destruction. And yet our Government treats this terrible possibility with utter indifference.

The death of that intense French Radical, M. Floquet, at one time president of the council of ministers, and also minister of the interior, recalls the fact that it was he who headed the subscription for presenting "a revolver of honor" to Berezowski, the young Pole who shot at the late Czar during his visit to Paris in 1887. He is also credited with proposing the decree of banishment for all the members of the royal family when imperialism was overthrown. Eight years ago he fought a duel with Gen. Boulanger, severely wounding him. He confessed having received 300,000 francs from the Panama Canal Company, not to enrich himself, however. Suspicion clung to him, nevertheless, and he retired from politics. In the latter part of his life he was regarded as a Conservative Republican.

Legal advice is costly and uncertain, as wage-earners know. A corporation has been formed in New York city — an adjunct to the Associated Charities and having its office in their building — which employs good lawyers to furnish legal counsel and assistance to the public at a moderate office fee. If a man has no case, he will be told so promptly. If he wishes, for instance, to save his furniture from confiscation by "installment sharks," he will be told how. If he has any perplexity which requires legal untangling, this new "Reliable Legal Advice Company" will give him aid. The idea is worthy of wide adoption.

The influence of the diphtheria serum upon the mortality in France was discussed in a paper by Dr. Henri Monod at a recent meeting of the Paris Medical Society. He showed that in 108 cities, containing an aggregate population of 8,150,000, there was an annual average of 2,627 fatal cases of diphtheria in the years 1893 to 1894, before the serum was introduced; last year the mortality from this disease in those cities was reduced to 904. Dr. Monod estimates that up to date 15,000 lives have been saved in France by anti-toxin. In this country similar testimony has been given. In New York the Health Board has been experimenting with a view to trebling the number of units of anti-toxin in a cubic centimetre of serum, and correspondingly decreasing the dose of the preparation. The less serum in the dose the less the danger of injurious effects which sometimes follow the use of the remedy.

Bills are pending in Congress both to annex Hawaii as a State to this country, and to connect her with us by cable. The submarine tie will probably be the first to be established. Senator Hale advocated the cable construction and subsidy before the Senate last week. The bill commits this Government to a subvention of about \$250,000 a year. The Government's interests are carefully protected, and it could take possession of the cable in any emergency. Mr. F. S. Spaulding, the largest sugar dealer in the Islands, has the concession from the Hawaiian Legislature to lay the cable, but he needs aid from our Congress. The importance of the work itself for protecting American interests in those Islands, and the desirability of preventing Great Britain or other countries from obtaining a foothold there, were strongly set forth by Mr. Hale.

Last year was a prosperous one for the railroads. The returns are not all in, but the estimate of aggregate increase of earnings is placed as high as \$65,000,000. In 1894 a loss of \$150,000,000 was reported as compared with 1893. Glancing at the figures for last year, so far as given, the Great Northern takes the lead, reporting an increase in the year's earnings of \$2,543,481; the New York Central comes within a couple thousand dollars of the same figures; the Northern Pacific, the Illinois Central, and the Chicago, Milwaukee & St. Paul come next in order, all reporting over \$2,100,000 increase of earn-

ings over last year. The Pennsylvania system has not yet made full returns. It may head the list.

Edison's Latest Achievement.

He has perfected apparatus for separating iron from rock by the use of magnets. In a place formerly called Ogden in northern New Jersey, but which is now known as Edison, the great inventor has secured control of about fourteen square miles of land rich in iron ore. He has set up here machinery for drilling and blasting the rock to a depth of thirty feet, and crushing the loosened material (nearly 3,000 tons daily) to the fineness of granulated sugar. This powdered ore is next permitted to fall very close to the poles of several horizontal electro-magnets which separate and draw to themselves the metallic matter. The downpour is checked every five seconds, and the current shut off from the magnets, the adhering particles dropping on the other side of a thin partition from the non-metallic refuse. As one treatment does not suffice, the refuse is exposed a second and a third time until all the ore is extracted but about five per cent. The stony refuse is collected and sold to railroads for ballast; the iron oxide is mixed with various plastic materials which facilitate smelting and sent to the furnaces in the shape of bricks. This new style of mining not only saves a vast deal of ore that is lost or esteemed worthless under the old methods, but is also so economical and speedy that it will be copied in other districts where "magnetic" ore is found. Mr. Edison is said to regard his magnetic separator as "the greatest effort of his life."

Controller Eckels' Criticisms.

At a banquet in Chicago last week Mr. Eckels gave a clear idea of the difficulties with which the national treasury has to contend in preserving the financial credit of the country. He showed that the treasury is the greatest banking institution in the land, and yet possesses "the least powers for self-preservation." By one statute the secretary is compelled to redeem the legal tender notes by gold on presentation; by another he is required to pay them out "that they may return again and again for redemption." "They are demand obligations never retired, fixed as to volume, and from their inception a source of loss and expense to the people. They doubled the cost of the civil war, and prematurely drove us from a specie basis to one, for many years, of irredeemable paper." The Controller further declared that "the loss to the people through speculation engendered by them, the financial heresies to which they have given birth, the damage to individual business enterprise and credit through the recurring doubt as to the ability of the Government to maintain the payment of them in gold, cannot be reckoned in figures." He insisted that these legal tender issues of the Government should be redeemed and retired, "if the American people are to be rid of the recurring danger and loss arising from their being a part of our currency issues."

Makalle Successfully Defended.

When Gen. Baratieri, the governor of the Italian colony of Erythrea in Abyssinia, retreated towards Massowah after meeting with reverses, he left a garrison in the stronghold of Makalle under the command of Major Galliano. This little garrison has successfully resisted five assaults by an overwhelming native force, repulsing them with great loss. During the final action the Italians were re-enforced by a column of 4,000 troops recently arrived from Italy, and the Abyssinian defeat was turned into a rout. The Italian government is determined to effect a complete conquest of Abyssinia, and by the close of the present month will have 50,000 troops on African soil. If it be true that Great Britain has agreed to cede to Italy the town of Zella

on the Somali coast, this conquest would be greatly accelerated; for the country could then be invaded from the south as well as from the north, and the Negus Menelik, the present ruler, would have to fight for his native kingdom, Shoa. Magdala can be easily reached from Zella. With Shoa subjugated in the south and Tigre in the north, the Italians would practically have the country at their disposal.

The German Empire's Silver Anniversary.

Saturday last was a holiday in the German cities, services being held in churches, and feasts and ceremonies of various kinds taking place in commemoration of the founding of the Empire. It was on December 10, 1870, that the Bund voted for unification of the States with the King of Prussia as Emperor, and it was on April 16, 1871, that the Constitution of the restored Empire was promulgated; but that memorable day — Jan. 18, 1871 — on which King William of Prussia formally assumed the crown of Germany in the Hall of Mirrors at Versailles, assuring the glittering company of royalties, statesmen and generals present that he received his insignia from God alone and would rule by divine right, has been recognized as the day to be set apart for national celebration. At Berlin the ceremonies in the White Hall of the Schloss were of the most impressive character. The highest dignitaries of the Empire were present; the veteran generals of the war, admirals of the navy, diplomatic representatives, surviving members of the reichstag, bunderath and diet of 1870-71 were also in attendance. The Emperor made a speech from the throne recalling the events of a quarter-century ago, reviewing German progress, and vowing to continue the work which his grandfather had begun. He especially extolled the achievements of Bismarck in the creation of the Empire. A review and banquet followed the ceremonies in the Schloss. In memory of the day, amnesty was granted to many civilian and military prisoners and to several who were undergoing punishment for *lese majeste*.

A Troublesome Dispute Settled.

England and France have reached a settlement of their differences in Southeastern Asia. Both Powers have been plotting to acquire more territory northward, and, to avoid trouble, a "buffer" State was suggested, to keep the French in Tonquin and the British in Burmah. Tidings came a month or two ago that China had ceded to France the coveted Shan States, greatly enlarging her dominion and cutting off Burmah from possible contact with China. A rupture was anticipated, but England appeared to be indifferent. This seeming indifference was explained shortly after. France had received only her share of the Shan States — those east of the Mekong River; England had acquired the lion's share in the cession — all those lying west of the Mekong and reaching way up to the great Chinese province of Yunnan. The upper Mekong has been amicably agreed upon as the boundary between the French and English colonial possessions up to the Chinese frontier. That England has not only settled a dispute that was regarded as extremely menacing, but has also greatly and advantageously extended her empire in Farther India, will appear to any one who will study the map of the country.

Later advices indicate that this settlement involves a wholesale plundering of Siamese territory by the two Powers. Under the new convention Great Britain consents that France shall take the whole western valley of the Mekong River, and part of the eastern valley of the upper Mekong. England absorbs the territory west of the Menam Valley, together with the Malay Peninsula. All that is left to Siam by this barefaced robbery is the Valley of the Menam. She is too weak to do more than protest. There is a report that as a result of this *entente* England and France will now settle all their differences, the Egyptian question included.

LAUS DEO!

Harriet Warner Re Qua.

How can I make them see
His loving-kindness, which is more to me,
More sweet than light, unfathomed as the sea;
Grandeur than all immensity where stores
Of jeweled Argos seek celestial shores?

How shall I make it known —
This glory, brighter than the noonday sun?
How shall I paint the wondrous vision so
That men may see it, passing to and fro,
And feel within their hearts its splendor glow?

How can I shape the word
To suit the rapture that my soul has stirred?
Oh, wondrous majesty of love divine,
Lighting all systems where they burn and shine,
Filling all space, all hearts made humble —
mine!

What shall I say indeed?
If words were volumes flowing at my need,
I could not tell it. Friend, if thou hadst stood
In the chill midnight 'mid the surging flood,
A slippery rock thine only resting place,
And the wild waters rising to thy face,
With slimy reptiles creeping from beneath,
Thy hand that reached for mercy clasped by
Death,

O'er thy despairing gaze nor moon nor star,
And home and loved ones waiting thee afar
To wait thee vainly ever — what if then
A Being fairer than the sons of men
Had lifted thee, and borne thee o'er the deep;
Stilled thy heart's anguish, hushed to holy sleep;
Spread in the wilderness a bounteous feast;
Sweetened the bitter waters to thy taste;
Smote the rock Horeb, by whose living tide
Bloomed love's oases in the desert wide;
Wiped all thy tears away, lifted thy head;
By still waves through green meadows home-
ward led;

O friend, come tell me, how wouldst thou declare
His tender mercies? How make known how
fair

This Chief among ten thousand? How aspire
To kindle ashes with celestial fire?

Stevens' Point, Wis.

METHODISM IN THE GREAT CITIES.

VII.

THIS remarkable series of contributions has included the following: "Methodism in New York," Rev. J. M. King, D. D.; "Methodism in Philadelphia," Rev. W. Swindells, D. D.; "Methodism in Chicago," Rev. S. J. Herben; "Methodism in Baltimore," Rev. W. M. Fryeinger, D. D.; "Methodism in Nashville," Rev. D. C. Kelley, D. D.; "Methodism in Toronto," Rev. John Hunt, D. D.; "Methodism in Boston," Rev. D. H. Ellis, D. D.; "Methodism in Washington, D. C.," by Rev. O. A. Brown, D. D., will conclude the series.

Methodism in Nashville, Tenn.

Rev. D. C. Kelley, D. D.

A SHORT study of Methodism and its growth in Nashville, Tennessee, may be profitable to general Methodism from the distinguishing fact that Methodism is here predominant, not only in number of members and churches, but along social and pecuniary lines as well. Since this is true of very few cities of 80,000 inhabitants, either in Great Britain or America, the study of the differentiating causes becomes one of peculiar interest.

As compared with cities of Great Britain and the Atlantic States of the Union, Methodism had here the advantage of

An Even Start with Other Christian Denominations, while in older cities Methodism found on its entrance other denominations more or less strongly entrenched. We should not, however, lose sight of the fact that the earlier population of Nashville and of Tennessee was drawn from those portions of Virginia and North Carolina which were chiefly peopled by Scotch-Irish settlers who were devoted adherents of the Presbyterian Church, so that while Methodism had a chronological advantage, it had to meet and overcome very strongly imbedded denominational prejudice.

We find that in 1771 the settlement at Nashville numbered some forty able-bodied men and probably as many as two hundred souls. From this time the influx continued with increasing volume. Benjamin Ogden was the first Methodist missionary whom history reports as preaching at Nashville and the surrounding forts. We find him in the year 1787 thus engaged, and at the end of his first year of labor he reported sixty-three members, four of whom were colored. He was followed by James Hall, Peter Massie, Francis Poythress, Thomas Williamson and Joshua L. Hartley. They were followed by Wilson Lee, who formed the first society of Methodists in Nashville, of which both James Robertson and his wife became members.

James Robertson was one of the pioneers and a controlling spirit in the new colony. Born in North Carolina, of Scotch-Irish

parents, he combined in a remarkable degree the love of freedom and great daring with constructive statesmanship. He had assisted in forming the first written constitution embracing the doctrine of government "of the people, by the people, for the people" known to history, at Watauga, the first white settlement in Tennessee. He brought with him to Nashville the same organizing spirit and was for years a recognized leader.

The first church erected in Nashville was in 1789 or '90. On April 23, 1796, the legislature passed an "Act to amend an Act to establish a town on the Cumberland River at a place called the Bluff, near the French Lick, and for other purposes." Section 9 of this Act was as follows:—

"And whereas the religious society called the Methodists have erected a meeting-house on the public square in Nashville, and ought to have the use thereof secured to them: Be it enacted, That the trustees of the town aforesaid shall execute a deed to five persons such as the society shall appoint, for the land whereon the said house stands, to include twenty feet on each side and end of said house, which shall vest in said appointees of said society a title to and for the use and with the express limitations following, viz: said meeting-house shall be and remain to the use of said society so far only as to give the right to their ministers to preach therein; but shall not extend to authorize them to debar or deny any other denomination of Christians the liberty of preaching therein, unless when immediately occupied by the said society; nor shall the said trustees have power to alien their title to the same to any other person or persons whatever, except to the trustees of Nashville to and for the use of said town."

This house was located on the southeast corner of what is now the public square, and was probably removed to meet the growth of the village, as we find circuit preaching was held in the house of Mr. Garrett in 1810, and in 1812 a church was erected on the north side of what is now Broad St., between Vine and Spruce Streets. The lot upon which this church was located cost \$160 and the building erected thereon was a small brick structure afterwards converted into a dwelling. It soon became evident that a mistake had been made in the selection of a suburban site for this church and in the erection of a building which was too small. One of the greatest hindrances to Methodism in the South in early times was the disposition to build churches at a short distance from the towns rather than in central sites. In 1817, George Poyser, one of the prominent business men of early Nashville, and supposed to have been an Englishman, gave to the trustees a lot fronting forty feet on Spring Street (now Church Street) and running back sixty feet. It was on the north side of the street, about half way between College and Cherry Streets. A church building was erected on this lot covering all the ground. It was the principal Methodist church until 1833.

In 1808 we find William McKendree on the Cumberland District, which extended from Nashville to the Cumberland Mountains in Tennessee and Kentucky and thence into Illinois and Missouri. At the General Conference this same year he was elected Bishop, after which he made Tennessee his home, and continued to labor for the church until his death in 1835.

Nashville District was formed in October, 1811. Nashville was made a separate charge in 1818. The first regularly stationed preacher at Nashville was Rev. John Johnson, who was a remarkable man in many ways. He declined a salary of \$1,000 a year, and served for one of \$600. After him came the following: Rev. Hartwell H. Brown, 1820; Rev. Thomas Stringfield, 1821; Rev. Benjamin P. Sewell, 1822; Rev. Lewis Garrett, 1823; Rev. Robert Paine (afterward Bishop), 1824-'25; Rev. James W. Allen, 1826; Rev. James Howe, 1827; Rev. James Gwin, 1828; Rev. James Gwin and A. L. P. Green, 1829; Revs. J. M. Holland and A. L. P. Green, 1830, with Rev. James Gwin, supernumerary.

In 1832, Rev. A. L. P. Green being pastor, a new church was enterprised and the following year completed, named McKendree, the first sermon in which was preached by Bishop McKendree. The erection of this church was epochal in its results. The house, with gallery, would seat 1,200 people, and for years was the central point for gatherings for all purposes of public interest in the growing young city — many of the governors of this era having been inaugurated in this building. It was largely built through Dr. Green's personal and family influence. He had married into a family of wealth in the city during a previous pastorate, and his genial personal qualities and large church statesmanship gave him the power to combine in the enterprise not only the Methodism of the city, but

many other of its leading elements. To the building of this house may be set down much of the prosperity of the Methodism of Nashville, it having been used until 1877, when a new and elegant church was erected during the second pastorate of the writer.

In 1860 there were eight Methodist churches in Nashville, two of which had been built for the colored people by their white friends. These churches reported 1,256 white and 855 colored members. In 1847 a Bishop's house was erected near McKendree Church, with special reference to its occupancy by Bishop Joshua Soule, who left his Northern home at the time of the division of the church and adhered South. After living for some years in the house thus erected, he left it for a home in the country near the city where he died in 1867. His remains are now buried in the campus of Vanderbilt University.

Of the eight churches above reported as in existence in 1860, upon the occupation of the city by the Union army, one of them was burned, four were turned into hospitals for the sick and wounded soldiers, and the others were occupied by preachers who accompanied the Union army by order of the Secretary of War. Upon the return of the Confederate soldiers and citizen refugees the churches were returned, by order of President Andrew Johnson, to those who had occupied them before the war. Of the 1,256 white members reported to Conference in 1860, there were only 579 reported in 1865, and we find in this year no report of colored members. The churches occupied heretofore by the Negroes were transferred to them, they having asked for a separate church organization.

The General Conference of 1864 located

The Publishing Interests of the Church at Nashville. Here, also, Vanderbilt University is located under the auspices of the Methodist Episcopal Church, South. The dedication and inauguration exercises of the University took place Oct. 3, 1875. The University is organized with seven distinct departments, as follows: The Academic, embracing philosophy, science and literature; the Biblical; the Law; the Medical; the Pharmaceutical; the Dental; the Engineering. The productive endowment is about \$900,000. The pupils now number 683.

The Nashville College for Young Ladies, which is under the patronage of the Methodist Episcopal Church, South, was founded in 1881. The school is of high grade. Professors of Vanderbilt University lecture to its classes both in the recitation-rooms of the College and in the University halls; the pupils having access to the lecture halls, museums and libraries of the University. The property is worth \$120,000. The pupils number 440.

The relative strength of the various Protestant churches in the city may be gathered at a glance from the following tables, made up from reports of the churches through their own officers:—

Churches.	Members.	Val. Churches and Ch. Pr.
Christian, 15	3,515	\$127,000
Episcopal, wh. 7 col. 1	1,075	183,000
Baptist, wh. 12 col. 19	2,000 wh. 175,000 col. 95,000	
Presby'tn, 11	3,520	400,000
Cumb. Pres., 5	1,550	105,000
C. P. Pub. H'se, 1		190,000
Totals, 67	14,450	\$1,375,000

Churches.	Members.	Val. Churches and Ch. Pr.
M. E. Ch. So. 30	7,223	\$393,000
Schools, 3		2,150,000
Pub. House, 2		675,000
M. E. Ch., wh. 3 col. 8	180 wh. 23,000 col. 31,000	
Schools, 1		100,000
A. M. E. Ch., 8	2,597	47,500
Pub. House, 1		33,000
Totals, 38	11,528	\$3,341,500

These tables show one inhabitant out of every eight in Nashville to be Methodist and one out of every three a member of some Protestant church. If we add the population attached to these members in each case, we have a remarkably good report to make of Methodism and Protestant Christianity in the city.

The loss from frequent changes of pastors which has everywhere hurt the gain of Methodism in the cities was largely overcome in Nashville by the permanent residence of two leading preachers — Drs. A. L. P. Green and J. B. McFerrin. Their social power was very great, and, while pastors came and went, their influence was perennial. Dr. McFerrin had the remarkable faculty of never forgetting a face or name; his office, whether as editor or publishing agent, attracted and charmed all visitors; the Doctor always found time for conversation and warmly invited all to go home with him when the dinner hour arrived —

not an unusual Southern custom of that era. For more than forty years the home of Dr. Green was the social centre of all refined Methodism in the city. Before the city had passed the limit of forty thousand population not a Methodist family of any observable note from elsewhere removed to the city without being invited at an early day to this hospitable home for dinner or tea, where they were sure to find the pastor of the church an invited guest to meet them. As population grew, it was not practicable to do this work so efficiently, but the custom had been begun and his children have aided in the same good work as they have separated into charming homes of their own throughout the city. To the influence of Drs. Green and McFerrin, their families and their personal and social prestige, we owe it that almost no Methodist family coming to the city has wandered into other church communions; when marriages have occurred with other denominations the non-Methodist has usually become a Methodist in our best social circles.

The writer has known the city well for forty years, and after and more than twenty years of residence he is not able to trace any appreciable influence on the growth of Methodism through the location of the Publishing House or the schools, outside of individuals brought by the schools to the city. This does not depreciate the value of these institutions to the church at large, but only gives the fact of their lack of local influence.

It would not be just to Methodism in Nashville to omit to mention that under the preaching of that remarkable man, Rev. Sam P. Jones, a large Tabernacle has been erected, costing about \$80,000, which will seat more than six thousand people. Nineteen-tenths of the contributions were made by Methodists. One of his converts has a Gospel Wagon which, except in the winter months, goes from one neglected point to another in the city for the conduct of open-air services each Sunday afternoon. This Tabernacle and Wagon are Methodism's special contributions toward the evangelism of the masses.

Bell Buckle, Tenn.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

IV.

Prof. W. T. Davison, D. D.

THE publication of the

Revised Version of the Apocrypha

has drawn attention to a book little read and studied in this country and perhaps still less in yours. The American Board has taken no part in this revision, which has been carried out nominally by three sections of workers selected from the New Testament Revision Company and one from the Old Testament Company. In fact, however, some of those appointed to take part in the revision have died, and others have been prevented by ill health and other causes from acting, so that the actual work has been done by a few. Foremost among these have been three members of the Cambridge Committee, scholars of world-wide reputation — Bishop Westcott, Professor Hort and Dr. Moulton. Methodism on both sides of the Atlantic may be proud of this conjunction of eminent names. The books of Wisdom and 2 Maccabees were entrusted to this section, and it is fortunate that Wisdom especially fell into such competent hands. This little knot of scholars spared neither time nor pains to make their work a success, and their influence has been felt throughout the translation of all the books.

It is to be regretted that the study of the deuterocanonical books known as "the Apocrypha" has been alighted among evangelical Protestants generally. The reaction against Rome has driven many ardent Protestants into extremes in other matters besides this. True, it is not of much use to commend the study of the Apocrypha to those who do not know their Bibles; and it is much to be feared that the old-fashioned familiarity with the Bible which used to characterize evangelical opponents of Roman ecclesiasticism has ceased to be a distinguishing feature among them. On your side of the water a deficiency in the knowledge of the English Bible, even among students of seminaries, seems to have awakened attention of late, and a somewhat similar lack is perceptible in this country. But for the careful student of the Bible some knowledge of the Apocrypha is essential, and the publication of the Revised Version may furnish a stimulus to its study, as the revision of the ca-

nonical books did to the study of the Bible twelve or fifteen years ago. It is too early yet to report the reception which the Revision has met with in the public press, and only the more solid and thoughtful periodicals will afford much space to the subject.

But among its more salient features I may draw attention to the remarkable addition of seventy verses to the second book of Esdras, in the passage 7: 36-106. The book is known chiefly in its Latin form — the Greek original not being extant — and in one of the chief Latin MSS. (Sangermanensis), the parent of many other copies, there existed a lacuna well-known to scholars. Oriental versions enabled them to gather the character of the verses omitted, but no Latin copy could be found containing them, till Mr. Bensly, the Syrian scholar, discovered one about twenty years ago. It was found in the Bibliothèque Municipale of Amiens, where it had been deposited after lying in the neighboring monastery of Corbie, and now the whole passage appears in an English dress in the Revised Version. The opening words of the restored paragraph give an idea of the eschatology of 2 Esdras — "And the pit of torment shall appear, and over against it shall be the place of rest; and the furnace of hell shall be shewed, and over against it the paradise of delight." The eschatology of the apocryphal books forms — it is hardly necessary to say — one distinctive feature which deserves study, though for several reasons 2 Esdras must not be placed in this respect side by side with the other books.

In the text of Ecclesiasticus considerable changes have been made. The best authorities omit a large number of verses at intervals throughout, making an appreciable difference in the length of the book. The translators of 1611 appear to have taken but little trouble over their work, neither using the best text available nor doing the work of translation with much care. Improvements are visible in almost every line of the Revised Version, though we do not think the rendering of Ecclesiasticus equal to that of Wisdom. If any one is not persuaded of the value of the Apocrypha from a historical point of view, he would do well to consider carefully the Prologue to Ecclesiasticus and the evidence it affords to the date of the closing of the Old Testament canon. The threefold reference to "the law, the prophets and the other books of our fathers" — spoiled in A. V. by the rendering "and other books of our fathers" — is exceedingly valuable, inasmuch as the date of the Prologue can be fixed within a very few years. This is one of the few landmarks which make it possible to check the critical license fashionable in modern times, and the tendency to draw down the date of Old Testament writings to the latest period possible. If the threefold canon of Law, Prophets and Writings was not only complete, but a translation of its contents had been made into Greek some time before 130 B. C., the probable date of this Prologue, many important consequences follow. All scholars are not prepared to grant this in the case of the *Othubim*, or Writings, but this is not the place to discuss a question which has only been referred to in order to illustrate the importance even of details in these extra-canonical books.

The translation of Wisdom throughout is exceedingly happy. The revisers have shown the art of concealing art, perhaps more successfully than in the case of the New Testament, where accuracy was rightly held to be of far more importance than felicitous phrasing. The celebrated passage in Wisdom 7: 22 ff., forms a typical illustration. It would be easy to cavil at the rendering of single words, but it would be very difficult to improve upon the revisers' rendering of what Bishop Westcott has styled "the magnificent description of wisdom, which must rank among the noblest passages of human eloquence." A few lines will indicate its quality, though the absence of stichometrical arrangement in these columns interferes not a little with the effect of the whole. (We indicate the beginning of a new line by a capital letter.)

"For there is in her a spirit quick of understanding, Alone in kind, manifold, Subtil, freely moving, Clear in utterance, unpolliuted, Distinct, unharmed, Loving what is good, keen, unhindered, Beneficent, loving toward man, Steadfast, sure, free from care, All-powerful, all-surveying, And penetrating through all spirits That are quick of understanding, pure, most subtil: For wisdom is more mobile than any motion: Yea, she pervadeth and penetrateth all things by reason of her pureness."

In the latter part of this description of Wisdom we find words which have influenced alike the poet Milton and the writer

of the Epistle to the Hebrews: "For she is an effulgence from everlasting light and an unspotted mirror of the working of God, and an image of His goodness." In Heb. 1: 3 one of the cardinal words of this verse receives a high application in the well-known description of the Eternal Son: "Who being the effulgence of His glory and the very image of His substance." And we can hardly imagine that the opening lines of the third book of "Paradise Lost" were written without any reminiscence of these lofty thoughts. The influence of the books which have been so diligently neglected under the name of Apocrypha has been felt all along the line of Christian theology and exegesis, from the early fathers, through the schoolmen, down to modern hymnologists. Few who use now the phrase, "Lover of souls," would think of tracing it to the book of Wisdom. We note by the way that in the Revised Version the expression has disappeared from the text and is found only in the margin (11: 26). But the verse is still a noble one: —

But Thou sparest all things, because they are Thine,
O Sovereign Lord, Thou lover of men's lives.

The whole rendering of the book of Wisdom deserves most careful study, and it is to be hoped such will be given to it, on both sides of the Atlantic.

For those who prefer to concentrate their attention upon New Testament study may be mentioned the appearance of a book which owes its origin partly to lectures delivered in Auburn Theological Seminary. Some readers of the HERALD may, therefore, in all probability have made acquaintance with a part of its contents some time ago. I refer to

Professor Ramsay's "Paul the Traveller."

It is certainly to be styled a "live" book. That an archaeologist should be lively may seem to contradict a fundamental law of nature, and that a discussion concerning the antiquities of Phrygia and the merits of the Bezan text of the Acts of the Apostles should be made interesting, or even exciting, may be thought incredible. But Professor Ramsay impresses his own vigorous personality upon his work, and he has invested with new interest a subject which was supposed to be worn threadbare by Conybeare and Howson, Lewin, Farrar, and a host of other writers upon St. Paul's travels. The Professor has, as every one knows now, a theory of his own concerning Galatia, without which the Acts is asserted to be incredible or unintelligible. That theory is not allowed to hide its light under a bushel, and readers of Prof. Ramsay have at least as much of it impressed on their minds as they desire before they have done. Then the author of this vivacious book is not afraid of running a tilt against the highest authorities. To assail Lightfoot savors of sacrilege. What shall we say of a writer who styles a passage in his "Biblical Essays" "mere riot of pseudo-historical fancy?" True, Prof. Ramsay tries to make Lightfoot's editors responsible for such unjustifiable "riot," but in other places the great Cambridge scholar is handled in a free, unceremonious fashion which argues very assured conviction in the mind of the writer.

Prof. Ramsay, however, is as brilliant throughout as he may seem to be audacious occasionally. His book is full of those fresh, unconventional suggestions which would only occur to the mind of an accomplished scholar who has seen with his own eyes what others have only read about. Antioch, Troas, Philippi, Athens, the regions of Lycaonia and the harbors of the Aegean, are all illuminated by an unwonted light, and the reader's interest in them and in St. Paul's relation to them receives quickening as he turns every page. Prof. Ramsay may not always convince, he seldom fails to fascinate. His guiding-star of exposition is that the author of Acts is a historian of the very first rank, possessing the best information and the best of ability to use it. In these days of blasé criticism, such a view is itself a refreshment. Prof. Ramsay tells us that he was prejudiced in favor of Tübingen and other theories which resolve Acts into a "tendency-document," compounded long after the event by a third or fourth-hand compiler of miscellaneous documents. Travel and investigation upon the spot have convinced him that St. Luke is a guide of the first importance to the student of geography and history in Asia Minor. The proof of this thesis is to be found, not in some formal demonstration, but in a myriad little touches which Prof. Ramsay brings out with marvelous delicacy

and skill. Even if we cannot always follow him, he invests familiar chapters with new interest and sometimes with altogether new meaning. He anticipates that some critics will have little mercy upon him; meanwhile he has little mercy upon them. "They will ask me for proofs; but proofs there are none. I can only point to the facts; they that have eyes to see them know; they that have not eyes to see them will treat this section (and others) as moonstruck fancy. All that can be said is that, if you read the book carefully, observing these devices, you recognise a great work; if you don't and follow your denial to its logical consequences, you will find only an assortment of scraps. Probably there will always be those who prefer the scraps."

The passage to which this extract refers is full of interest. It contains conjectural elements, but these are full of beauty and verisimilitude. The author seeks to show in the most ingenious way that Paul met Luke for the first time in Troas just before leaving for Europe; that Luke the Macedonian, "a stranger to the Levant," was attracted by Paul, and Paul to some extent attracted by him, and that after the dream in which Paul beheld "his Macedonian acquaintance beckoning him onward to his own country," the vision "was taken by Luke, as well as by Paul, for a sign. He left all and followed his master." If this is imagination, it is the kind of constructive imagination which leads to discoveries and brings face to face with realities. "Paul the Traveller" is full of suggestiveness to every student of the Acts, and it will remain a book of value, even if a portion of its contents be set down as "moonstruck fancy." The merits of Ramsay's South-Galatian theory and of his refusal to identify Paul's visit to Jerusalem recorded in Galatians 2 with that mentioned in Acts 15, form a subject too large and too complex for examination here.

Handsworth College, Birmingham, Eng.

THE PROPOSED CONSTITUTION.

THE FORM OF CONSTITUTION PROPOSED BY THE CONSTITUTIONAL COMMISSION FOR ADOPTION BY THE GENERAL CONFERENCE. TO BE ACTED ON BY THE GENERAL CONFERENCE OF 1896.

Constitution and Powers of the General Conference.

ARTICLE I. — THE GENERAL CONFERENCE.

The government of the Church shall be vested in a General Conference, which shall be composed of ministerial and lay delegates, to be chosen as hereinafter provided.

ARTICLE II. — MINISTERIAL DELEGATES.

SECTION 1. Each Annual Conference shall be entitled to at least one ministerial delegate. The General Conference shall not allow more than one ministerial delegate for every forty-

five members of an Annual Conference, nor less than one for every ninety members; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional delegate.

SEC. 2. The ministerial delegates shall be elected by ballot by the members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years old, and shall have been connected with an Annual Conference four successive years, and at the time of their election, and at the time of the session of the General Conference, shall be full members of the Annual Conference which elected them.

An Annual Conference may elect reserve delegates, not exceeding three in number, and not exceeding the number of its delegates.

SEC. 3. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election when he is not so counted, nor vote in two Conferences the same year on any constitutional question.

SEC. 4. The members of Mission Conferences shall have electoral membership in Annual Conferences to which they may be assigned by the Bishops having charge of such Mission Conferences, and in said Annual Conferences they shall be counted in the basis of representation, shall have the right of voting for delegates and upon constitutional changes, and shall be eligible to election as delegates to the General Conference.

ARTICLE III. — LAY DELEGATES.

SECTION 1. A Lay Electoral Conference shall be constituted quadrennially within the bounds of each Annual Conference, for the purpose of electing lay delegates to the General Conference. It shall be composed of laymen, one from each pastoral charge within its bounds, chosen by the lay members of the Quarterly Conference at its session immediately preceding the session of the Lay Electoral Conference. Laymen not less than twenty-one years of age, and holding membership in the pastoral charges electing them, are eligible to membership in the Lay Electoral Conference.

SEC. 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference at 10 o'clock A. M., on the second day of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

SEC. 3. The Lay Electoral Conference shall organize by electing a chairman and secretary, shall adopt its own rules of order, and shall determine the validity of the credentials of its delegates.

SEC. 4. Each Lay Electoral Conference shall be entitled to two delegates to the General Conference, except in case the Annual Conference is entitled to but one delegate; then the Lay Electoral Conference shall have but one. A Lay Electoral Conference may elect as many reserve delegates as it has delegates. The elections shall be by ballot.

SEC. 5. Any layman twenty-five years old, holding membership in a pastoral charge within the bounds of the Lay Electoral Conference, and having been a member of the Church the five years preceding, shall be eligible to election to the General Conference.

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the Church within the bounds of the Lay Electoral Conference, shall not be entitled to seats in the General Conference.

ARTICLE IV. — CREDENTIALS.

The secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates, severally, and send a certificate of such elections to the secretary of the preceding General Conference before the assembling of the General Conference.

ARTICLE V. — SESSIONS.

SECTION 1. The General Conference shall meet at 10 o'clock on the morning of the first Wednesday in the month of May, in every fourth year from the date of the first Delegated General Conference, namely, the year of our Lord 1812, and at such a place in the United States of America as shall have been determined by the preceding General Conference, or by a Commission acting under its authority.

SEC. 2. The General Conference shall create quadrennially a Commission which shall have power, in case of emergency, to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

SEC. 3. The General Superintendents, or a majority of them, by and with the advice of two-thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time. In case of an emergency an extra session of the General Conference may be called by the concurrent action of two-thirds of the General Superintendents and two-thirds of the Commission on the place of meeting; such session to be held at such time and place as a majority of the General Superintendents, and also of the above Commission, shall designate.

SEC. 4. The General Conference, convened in extra session, shall be composed of the delegates to the General Conference immediately preceding, reserves being entitled to fill vacancies, and shall have power to consider only such questions as are mentioned in the call.

ARTICLE VI. — PRESIDING OFFICERS.

SECTION 1. The General Conference shall elect by ballot from among the traveling elders as many General Superintendents as it may deem necessary.

SEC. 2. The General Superintendents shall preside in the General Conference in such order as they shall determine; but if no General Superintendent be present, the General Conference shall elect a president *pro tempore* from among the ministerial delegates.

SEC. 3. The president of the General Conference shall decide questions of order, subject to an appeal to the General Conference, but questions of law shall be decided by the General Conference.

ARTICLE VII. — ORGANIZATION.

When the time for opening the General Conference arrives the president shall take the chair, and direct the secretary of the preceding General Conference, or one of his assistants, to call the roll of the delegates-elect. Those who have been duly returned shall be recognized as members, their certificates of election being *prima facie* evidence of their right to membership. No person whose right is duly challenged shall participate in the proceedings of the General Conference, except to speak on his own case, until the question of right is decided by the General Conference.

ARTICLE VIII. — QUORUM.

When the General Conference is in session it shall require the presence of two-thirds of the whole number of delegates to constitute a quorum for the transaction of business; but a less number may take a recess, or adjourn from day to day, in order to secure a quorum, and, at the final session, may approve the journal, order the record of the roll-call, and adjourn *sine die*.

ARTICLE IX. — VOTING.

The ministerial and lay delegates shall deliberate together as one body. They shall also vote

together as one body, with the following exceptions: 1. On every question which proposes a change in the Discipline they shall vote separately. 2. A separate vote shall also be taken on any other question when requested by one-third of either order of delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure.

ARTICLE X. — POWERS AND RESTRICTIONS.

The General Conference shall possess supreme legislative, executive, and judicial powers for the government of the Church, subject to the provisions of the Constitution, and under the following limitations and restrictions, namely:

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not organize, nor authorize the organization of, an Annual Conference with less than thirty ministers in full connection.

3. The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any foreign mission, whose episcopal jurisdiction shall be limited to the mission for which he is chosen.

4. The General Conference shall not revoke nor change the General Rules of our Church.

5. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, and of an appeal; nor shall it deprive any of our members of the right of trial by the Society, or a Committee thereof, and of an appeal.

6. The General Conference shall not appropriate the produce or profits of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the effective, supernumerary, or superannuated preachers, their wives, widows, and children.

ARTICLE XI. — AMENDMENTS.

The concurrent recommendation of three-fourths of all the members of the several Annual Conferences present and voting shall suffice to authorize the next ensuing General Conference, by a two-thirds vote, to alter or amend any of the provisions of this Constitution, excepting Section 1 of Article X; and, also, whenever such alteration or amendment shall have been first recommended by the General Conference by a two-thirds vote, then so soon as three-fourths of all the members of the several Annual Conferences present and voting shall have concurred therein, such alteration or amendment shall take effect, the result of the vote to be announced by the General Superintendents. Respectfully submitted in behalf of the Constitutional Commission.

B. M. MERRILL, President.
T. B. NEELY, Secretary.

METHODS OF PROVIDENTIAL PROGRESS.

STANDING on the crumbling edge of the year, Rev. William I. Haven said to his people: We live in a world of movement, commotion, and advance. The order of the universe is an order of change from one condition to another, the original order passing through many phases. The motion is ceaseless. As the earth never ceases to revolve on its axis and in its orbit, so the advance in human society is unceasing. The Christian economy is in harmony with that of nature; we pass from one dispensation to another as from the old to the new year. John the Baptist, who stood for the old and looked out upon the opening work of Christ, said: "He must increase, but I must decrease," and in this he defined the providential method.

The old and the new order in the world co-exist. The old is waxing feeble and ready to vanish away; the new is entering the arena with vigorous limb and fresh courage. The old has no future save as it re-enters the new; the new has no past save as it is nourished in the bosom of the old. The two forces are not independent; they are mutually dependent and complementary forces. The old could never complete its work without the new to carry it on; and the new could have no power if the old had not prepared the way for it. Both orders are a part of God's plan. He never allows the world to stand still. The moment one order is withdrawn, He has another harnessed for the course. The field is always occupied by two forces. The new is never given the reins until its business has been well learned through a more or less protracted apprenticeship; and the old is never cast off until its work is complete and the new has so thoroughly got hold of its lessons as to carry them on to the future. Both the old and the new order are our servants; we could do without the ministries of neither. What would the world come to, if either of these forces should obtain exclusive control? It would fall dead or rush to ruin. The old and the new order are the centripetal and centrifugal forces. They balance each other as so much ballast to the ship of Providence. The autumn comes only when summer has completed its work and is ready to drop her golden harvest into the lap of the new season. So in the church Jesus came upon the stage while John was yet sounding his message of repentance through

Judea. The commission of the new Man of Galilee was to be passed through John.

The new and the old, though of one family and endowed with a common interest, have often discovered an incompatibility of temper and a disposition to contend with each other. This is not as it should be. Children of a common father, they should appreciate each other's gifts and learn how essential each is to the other. The old order increasingly needs the resources of the new; the new can exist only as it finds standing ground in the old while a new continent is building. But the two orders usually look daggers at each other, even if they do not resort to violence and seize each other by the throat. The old order is restive and impatient of reform, refusing to be disturbed in an arrangement assumed to be permanent. The world would stand still if left to conservatism; the boot and the spur are necessary. The new order is equally impatient of the old, and is ready to thrust it out of the way. The old order in the church has got quietly settled down on certain formulations of doctrine or forms of devotion, and is ready to declare those who advance new theories of interpretation or of inspiration enemies of the Gospel deserving the condemnation of all good people. The new order is often no more considerate, failing to appreciate what is good in its predecessor and misrepresenting its positions. The industrial world had got settled on its lees, satisfied that no further wisdom was needed; but just then the apostles of a new order came in and threatened to upturn the very foundations of the industrial order. Meantime changes are inevitable, and neither side is quite wise enough to formulate, alone, the future order.

The mutual appreciation and harmony which should obtain between the old and the new is exemplified in the case of John and Jesus. John saw the advance of a new, revolutionary order; he was intelligent enough to know he could not resist it, and wise enough to know it would be an improvement on his own. The old, however venerable, must move on; and the new, however correct and confident, must wait for God to make the ejection of the old tenant. When its work is done, the old order will disappear; God will bury His workmen when their task is completed, but He will not allow His subordinates to do it. Saul, though king, had to go; but David waited ten years for God's order to ascend the throne. He would not touch the Lord's anointed with one of his fingers. The old is sacred as well as the new. Both old and new are God's, and He will move them on the providential checker-board as He pleases.

Every move in the providential order is an advance of the world's real interest. Providence never goes back. For any delay there is always a reason. The new order has usually appeared to men ominous; but that is only because we do not understand or have not become adjusted to it. The method of movement in the providential order means a better appreciation of the individual life. Man was never better appreciated than today. As the noon is better than the dawn, so is the present better than the past. What is true of individual liberty and welfare is true of man's material needs and resources. In ages past men were never able to escape hunger; now the earth yields us so much we do not know what to do with it. We have a glut in the market, which is certainly preferable to the condition of famine. As we look out of the old year into the new, it should be with hope and courage. The old order has been good, and for it we should never fail to be thankful; the new has something better for us. The old must decrease and disappear; the new, taking up and carrying forward all that was valuable in the old, must increase and display a glory unknown to the old. The coming year ought to be the best we ever knew, for it will contain the good of all other years, and, in addition, what is superior in itself.

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The Conferences.

New England Conference.

Boston Preachers' Meeting.—The death of Bishop Haygood, of the Methodist Episcopal Church, South, was announced, and Drs. Clark, Rice and Sherman were appointed a committee to draft suitable resolutions. To perform similar service relative to the late Revs. J. B. Husted and C. A. Merrill, the following brethren were assigned: Revs. D. Sherman, C. A. Littlefield and W. McDonald. Dr. William North Rice, of Wesleyan University, delivered a scholarly address upon "Evolution." He held the undivided attention of the Meeting for more than an hour, and received the hearty thanks of his hearers.

Boston South District.

Tremont St., Boston.—Notwithstanding unfavorable conditions of weather, large congregations gathered at this church, Sunday, Jan. 19, the annual missionary Sunday. The pastor, Rev. J. D. Pickles, gave a plain, practical lay in the morning and appealed to the people on the basis of last year's subscription. A noble offering was the result, and in the evening, when Chaplain McCabe was present, the balance was made certain. The Chaplain preached a glorious sermon—tender, humorous, pathetic, strong; and then in his well-known but inimitable way charmed the people into the needed pledges. A gracious revival has been in progress in this church during and since the Week of Prayer. About twenty have sought for and found the Master, while the church has been abundantly blessed. Drs. Mansfield, Kneeland, and Dick have rendered timely service, with Rev. R. F. True as gospel soloist. Mrs. Bailey and her daughter will sing this week, with Dr. Dick as preacher, for three evenings.

Mattapan.—The church repairs are nearly completed and the rededication services are at hand. Magnificent work has been done by the faithful pastor, Rev. W. A. Mayo, and his loyal people.

City Point, South Boston.—Seven persons were received into the church the first Sunday in January. Six were at the altar, Sunday evening, Jan. 19, making twelve who have expressed a desire to find Christ during the last three weeks. At the fourth quarterly conference it was unanimously voted to request the return of the pastor, Rev. W. A. Wood, for a fifth year.

First Church, Jamaica Plain, is receiving a gracious revival. During the past week thirty souls have professed conversion. Of these one was a drunkard and two Roman Catholics. The meetings are to be continued this week, at which still larger results are expected. Rev. Charles A. Shatto, pastor.

Worcester, Swedish.—It appears that Rev. Victor Witting is to return to this city as the editor of the Swedish M. E. paper. This will afford a deal of satisfaction to a wide range of old friends. His five years of work in New Worcester endeared him to many. The leading members of the Thomas St. Church in the city upon a plan to open and develop a new section in the northeast part of Worcester. It is to be hoped that the plan may be a success.

Grace.—On the evening of Jan. 13 a large number of friends called upon Mrs. F. C. Platt and presented her substantial tokens of regard. She has been a teacher in the Sunday-school ever since the organization of the church. The pastor, Rev. W. J. Thompson, has just been elected a member of the Boston University of Pennsylvania Club.

Y. M. C. A.—We are in the midst of a Red and Blue contest, with the hope and expectation of increasing the membership, and thus the power, of this invaluable organization in this city. We have long suffered from an arraignment which a strong effort is making to clear away. Irrespective of denominational lines, all are working. In Trinity Church, Jan. 12, Pastor Holway spoke on the theme, "Is the Young Man Safe?"

Boston North District.

Cambridge.—Dr. S. F. Upham preached and presented the cause of missions at the Epworth and Grace Churches last Sunday morning and evening respectively.

Saxtonville.—A series of interesting and profitable occasions have been planned and participated in by the Methodist Church. In early autumn the Central Circuit Preachers' Meeting was held here, with much interest and profit to the people. A little later came a grand Epworth League rally, which greatly enthused the young people. In due time came Harvest Sunday, with special service for the aged. A harvest supper gave social delight and financial profit. Early in December an old folks' concert was well patronized and heartily enjoyed, and in connection with a little advertising paper brought a goodly sum into the church treasury. At Christmas the pastor's family was substantially remembered, a valuable present to the pastor's wife from her Sunday-school class being among

the gifts. The Sunday-school was delighted with the chimney of candy bricks, and its destruction by Santa Claus. The last Sunday in the year several earnestly desired to become Christians, and on Jan. 5, 3 came into the church by letter and 2 on probation, and several more came to the altar for prayers. Rev. J. Peterson, pastor.

Winchester Highlands.—Revs. C. W. Stevenson and J. R. Bell have just closed a successful ten days' revival service at Winchester Highlands. Forty expressed a desire to become Christians, a number of whom have given evidence of their conversion. Mr. Stevenson is a good preacher and Mr. Bell is an excellent gospel singer. Rev. J. Jackson, pastor.

Boston East District.

Bradford.—At the last communion 6 were received by letter into church fellowship and 2 on probation, and 2 were baptized. Conversions are frequent, four having sought Christ in the past ten days. Financial depression has settled down upon the community; nevertheless current expenses are being met and a slight reduction has been made on the debt. Rev. F. M. Estes, pastor.

Bay View.—Meetings were held every evening of last week, with encouraging results. Jan. 5, one person was received to full connection in the church. About \$600 have recently been expended upon this church, and the repairs are not yet completed. Rev. M. G. Prescott, the pastor, is earnestly at work to advance the highest interests of the church. He has issued a very attractive calendar—a pink-tinted card, ornamented with floral design, and having a sensible pad attached.

Reading.—Rev. Dr. J. O. Knowles, presiding elder, held the quarterly conference, and preached here Sunday, Jan. 19. Rev. S. C. Carey, pastor.

North Reading.—Special revival services are being held. Revs. J. M. Leonard and L. W. Adams, of Malden, have assisted the preacher in charge.

The Suffolk Circuit Epworth League held its quarterly meeting with the Bethel Chapter, East Boston, Dec. 26. Large delegations were present. A praise service, led by Harry H. Hills, opened the program. Miss Christensen read the Scriptures, Rev. L. W. Staples offered prayer and greeted the Epworthians in his usual gracious way. The president, Mr. Howe, of Everett, responded. A solo by Mr. George Small and reading by Miss Gertrude Russell followed. Rev. F. N. Upham was the speaker of the evening. He delivered an inspiring address on "The Christian's Points of Vision." After the usual business, excellent reports were listened to from the various chapters which showed that the circuit was alert and active in all lines of Christian work.

At the close of the program the chapters retired to the vestries of the church, which were beautifully decorated, and where a dainty luncheon was served. NELLIE L. BACON, Sec'y.

Springfield District.

Springfield, St. Luke's.—The communion services of Jan. 5 were attended by the largest congregation of the present pastorate, which means a full house. Four were baptized, 4 received by letter, and 3 taken on probation. The first three days of the New Year the pastor called on every family in the church. Revival services, beginning with Evangelist Greenwood for singer, have the assistance of Dr. T. C. Watkins and Rev. C. Tilton for preaching. "Rev. W. G. Richardson," recently said a leading layman of this church, "is liked by every one." He has been unanimously invited to return for the third year.

State Street.—This church is having prosperity on all lines. The Sunday morning congregations are increasing; the Sunday evening audiences are crowded; the Ladies' Social Union has over two hundred members; the Bible school is growing rapidly; and the finances are in splendid shape. Jan. 5, 12 wide-awake young men and women were received into the church. At the annual pastor had previously received over two hundred people set down to the feast which had been prepared for the mind as well as the body. The local pastors and their wives were the guests of the evening. Rev. W. G. Richardson, at the close of his felicitous address, in behalf of the society, presented the pastor, Rev. Dr. T. Corwin Watkins, and his wife with \$55 in gold. During the first three days of the New Year the pastor made three hundred calls, stopping five minutes with each family, and leaving a beautiful souvenir New Year's letter containing daily Bible readings for the year. The pastor had previously received the names and addresses of 167 members of the congregation who had pledged to follow these readings. At the third quarterly conference Dr. Watkins' return for another year was requested by a unanimous vote. The church is full of vigor, courage and hope.

Conway.—Rev. J. A. Day is a busy pastor. Jan. 5 he began the New Year's services with three sermons and two administrations of the Lord's Supper. Five persons united with the church on that date. Two marriages were solemnized during the first week. The pastor's family was well remembered at Christmas.

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Northampton.—Jan. 5 was communion Sunday. The receptions were—2 on probation, 7 from probation, and 10 by letter. The additions to the church number more than fifty since Conference. The Ladies' Aid gave a turkey dinner on New Year's day, clearing \$50. Rev. W. F. Cook is pastor.

Chester.—During the last quarter 8 have been baptized, 9 taken on probation, and 5 into full membership. A new roof has been placed on the parsonage and the chimneys rebuilt. The "Ladies' Working Guild" has been organized to help carry the financial interests of the church. During this Conference year \$300 has been paid on the parsonage debt and more than \$200 on other debts. The parsonage repairs cost \$75 and are paid for. The spiritual interest is good. Rev. R. E. Smith is pastor.

Ludlow Centre.—The pastor's family was very generously remembered at Christmas with the good things from the farmers' barns and cellars. At the New Year's social a well-filled purse was presented to the pastor, Rev. G. W. Clarke. Some good conversions mark this year's work as a genuine success.

Chicopee Falls.—Jan. 5, Rev. N. B. Fisk received 5 on probation, 5 into full connection, and 5 by letter. There were two professed conversions in the evening service.

Athol.—At the January communion 19 were taken into full connection and 7 received by letter. The spiritual work is well cared for. Twelve have recently been clearly converted and others are seeking. The congregations are increasingly large. This church has seriously felt the nearly total suspension of the shoe business, but conditions promise better things for the immediate future. Rev. John H. Mansfield is pastor.

Personal.—Rev. W. H. Williams, the drummer evangelist, is speaking in many of the churches in and about Springfield, and is much liked.

Chaplain McCabe is to be at Asbury, Grace, and Chicopee Falls, Jan. 26.

The funeral of the late Rev. Charles A. Merrill was held at St. Luke's, Springfield, Saturday afternoon, Jan. 11, and was attended by all the city Methodist preachers and many from outside the city. The chapel was filled with friends. Mr. Merrill was held in universal esteem and was greatly beloved by the people of St. Luke's. Rev. W. G. Richardson had charge of the services, and Rev. Joseph Scott spoke tenderly of his long acquaintance with the deceased and of his character, which was above reproach. A statement characteristic of the entire address was: "In all the intercourse of forty years I never heard him give expression to one sentiment that might not be spoken in the courts of heaven." The Springfield Preachers' Meeting passed appropriate resolutions.

Merrick, West Springfield.—The fire of some weeks ago has proved to be a genuine blessing. Thorough renovation has taken place in the auditorium. A beautiful iron ceiling, new carpets, new paint and varnish, and electric lighting are evidences of the enthusiastic work of Pastor Best and his co-laborers. The vestry is furnished with opera chairs. Jan. 5 was the first Sunday in the new audience-room. Two children were baptized, 3 persons taken from probation, and 5 received by letter. A new interest and zeal for the work accompany the advance in material things. Several families have been sought out by Rev. and Mrs. E. S. Best and added to the congregation, which is much increased. Rev. Alfred Evans is assisting in special meetings.

Southbridge.—The Week of Prayer and a temperance meeting were occasions for union services. Special revival meetings followed the Week of Prayer services.

Westfield.—At last communion 3 were baptized, 3 taken on probation, 4 received from probation, and 3 by letter. Brigadier Brewer of the Salvation Army was with this church Jan. 13. Rev. L. H. Dorchester reports ten funerals in five days. Much sickness and many deaths are reported all through this section. D. F. G.

Maine Conference.

Augusta District.

Skowhegan.—One of the largest temperance meetings seen in this place for years was held in Coburn Hall, Sabbath evening, Dec. 29. Mr. E. F. Danforth, chairman of the board of selectmen, presided. Rev. H. W. Kimball, pastor of the Congregational Church, offered prayer. A male quartet, composed of Rev. I. F. Wentworth, W. C. Wentworth, I. J. Smith, and J. N. Smith, delighted the audience by singing appropriate selections. Dr. G. D. B. Pepper, of Colby University, and Rev. W. F. Berry, pastor of the Methodist church in Waterville, were the speakers. Being the leaders of the Enforcement

[Continued on Page 11.]

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The Family.

THE RIVER OF LIFE.

Mrs. E. A. Hawkins.

O river, blest river of life,
How distant, how far, ye seem!
Shall I ever reach your silvery beach
And sit by your tranquil stream?
Shall I bathe in your crystal tide
And my earth-stains wash away,
And be borne to rest on your peaceful breast
To the realms of endless day?

For before the victor's crown
Come the clamor and din of strife;
And between me and the conqueror's palm
Lies the battle-field of life.
And the struggle is long and fierce,
And the battle-smoke blinds my eye,
Till I almost yield the hard-fought field,
And hope and courage die.

Two worlds are looking on
To see if I bear me well —
The shining ranks of the blest above,
And the serried hosts of hell.
O Thou who didst fight alone
In dark Gethsemane,
O Thou who didst bear alone
The cross of Calvary, —
Stand by lest I utterly fall,
Draw near lest I utterly fail!
O Thou who hast conquered life and death,
Hear when the hard-pressed call!
Courage and faith are gone,
And I cannot strike a blow;
Take from my hand my shattered blade
And conquer my cruel foe!
Providence, R. I.

Thoughts for the Thoughtful.

O Christ! be patient with us still,
Dear Christ! remember Calvary's hill —
Our little lives with purpose fill.

— Margaret Deland.

A crystal is sometimes formed in the embrace of a bowlder of granite. To clear it of its rough enclosure, and to bring its beautiful facets to the light, nature submerges it in deep waters, shatters it by tempests, and abrades it by contact with stones and mud and the rubbish of the sea. Thus a redeemed soul is, by the plan of God, immersed in the cares, trials, and usefulness of a world of sin, so that by sheer resistance to evil, and abrasion with depravity, it may be polished to the transparent image of Him who made it. — Austin Phelps.

None are so full of cares and sufferings, or so poor in gifts, that to them also, waiting patiently and trustfully on God for His daily commands, He will not give direct ministry for Him; increasing according to their strength and their desire. There is so much to be set right in the world, there are so many to be led, and helped, and comforted, that we must continually come in contact with such in our daily life. Let us only take care that, by the glance being turned inward, or lost in vacant reverie, we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God. — "Rays of Sunlight."

"Sower Divine, sow the good seed in me —
Seed for eternity.
It is rough and barren soil,
Yet by Thy care and toil
Make it a fruitful field,
An hundredfold to yield.
Sower Divine, plow up this heart of mine!"

"Sower Divine, quit not this wretched field
Till Thou hast made it yield.
Bow Thou by day and night,
In darkness and in light,
Stay not Thy hand, but sow;
Then shall the harvest grow.
Sower Divine, sow deep this heart of mine!"

"Sower Divine, let not this barren clay
Lead Thee to turn away.
Let not my faithlessness
Provoke Thee not to bless.
Let not this field be dry;
Refresh it from on high.
Sower Divine, water this heart of mine!"

To be religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be rapt in sweet and serene meditation. It is to be yourself; and, being yourself, to take the nature which God has given you, and use it in His service by using it for your fellow-men. "He that hath my commandments, and keepeth them, he it is that loveth Me." We all know the Twenty-third Psalm: "The Lord is my Shepherd; I shall not want; and he that can sing it with glistening eyes counts himself religious. But the Twenty-fourth Psalm we do not know so well: —

"Who shall ascend into the hill of the Lord,
Or who shall stand in His holy place?
He that hath clean hands and a pure heart,
Who hath not lifted up his soul into vanity,
Or sworn deceitfully."

But it is more difficult to live the Twenty-fourth Psalm than to sing the Twenty-third; and it is just as religious. — LYMAN ABBOTT, D. D., in "New Streams in Old Channels."

God desires and God loves to make grand men and grand women of us. There is no grandeur in that life that falls like Lucifer from the heaven of power, of love, of duty, of truth, of integrity, of purity, of power in

life. It is down, down, down to the bottomless pit. God knows it and has warned us. Angels know it. Men know it. But there is grandeur in a life that lives and moves with God. Is there a full purse in it? Well, God says so, and He has proved it — houses and lands "an hundredfold" in this life. But there is something better and nobler. There is a full heart; there is peace; there is a place of love for you and thousands of friends. The higher you rise with God, the more men will love you, for you lift up a world with you. — Michael Burnham, D. D.

We have seen God's way of training the world by a religious process; we have seen His way of training the world by a spiritual process; He also trains the world by a providential process, and neither is that way ours. We ask for strength, and He sends us weakness; we ask for health — for health to be able to do our work — and He sends us sickness; we set our heart on some dear thing that we want to do, on some dear life that we want to keep, and He takes it away. In many a home a cloud is gathering, and a fear, a horrible fear, is coming, and a strong and earnest cry is going up and saying: O my God, do not take him away, let him live, let him live before Thee and before me! And God does not seem to hear or seem to heed that cry. Oh, no, it cannot be that, it cannot be that; that indeed would be too hard to bear. I believe it to be this, on every hand I learn it, from every side I see it: we have one way, God has another way, and God's way is not ours. In a way of His own He is training us and leading us on and on to something better and more than we could find for ourselves. Though He defeats our purposes, He does not defeat us; and all our hopes and dreams, and all the bright ideals toward which we now aspire, will be at last in His way, and not in ours, fulfilled. — DAVID H. GREER, D. D., in "From Things to God."

How feeble seem these fallen flakes!

"Out of the bosom of the air,
Out of the cloud-folds of his garment shaken,
Over the woodlands brown and bare,
Over the harvest-fields forsaken,
Silent and soft and slow
Descends the snow."

Yet here is God's dynamite. In this apparent weakness is the hiding of His strength. The flake that falls into the cleft of the rock, with a few more of its feeble kinsfolk, shall take hold of the roots of the everlasting mountain and tear them asunder. This is God's way of working. He builds His temple without the sound of hammer or of axe. The sunshine, the atmosphere, the falling rain — these are His calm potencies. You trample the snow-flakes under foot, the children play with them; yet they have within them the possibility of great convulsion. Here are magazines of power. Men work amid demonstration, the shouting of ten thousand voices, the booming of heavy artillery. God's power is quiet, constant, persistent, infinite, everywhere. — DAVID J. BURRELL, D. D., in "The Spirit of the Age."

Professions and Occupations For Women.

XIII.

COMPOSITION AND PROOF-READING.

A. Louise Bontwell.

COMPOSITION and proof-reading, while each distinct branches of the art of printing, are yet very closely allied to each other, composition forming the best possible preliminary training for one desiring to become a proof-reader.

The chief requirements for a compositor are: good health, a good memory, and a fair education. Quickness of motion is desirable, but this is a quality which can be very largely developed by practice.

To one wishing to enter this occupation, the first difficulty (unless one has friends engaged in this business) is to find a suitable office in which beginners are taught. In many first-class offices only experienced workers are employed, and as one's success depends very largely on the methods and habits acquired in the first few weeks, this becomes a matter of great importance. A high-grade country newspaper office perhaps combines more advantages for the beginner than can be found elsewhere.

While some master the intricacies of job-printing, the majority of woman compositors learn only what is called plain composition; that is, what is demanded in ordinary book and newspaper work, exclusive of advertisements. The learner is usually required to give six weeks' time, after which she is paid by the piece, at a stipulated price per thousand ems. This price varies considerably in different localities, and even among several offices in the same locality, being modified by the size of the type used, the width of columns or pages, the style of composition, etc. The earning capacity of an individual is also modified largely by circumstances and personal ability, so that no scale of wages can be given. From personal experience and observation, however, we are convinced that a good compositor

can command a much higher average income than is received in most other occupations requiring equal ability.

While stenography and teaching involve much tiresome repetition and oftentimes, in the first-named employment, the transcribing of technical matter of no possible interest or advantage to the worker, the alert compositor in the daily pursuance of her labor is kept informed upon all the latest and most vital topics of the day, is bringing into use constantly and helpfully the varied knowledge acquired in her school-life, is becoming an expert in spelling and punctuation, and is gaining an enlarged vocabulary and familiarity with the style of writers in the front rank of letters.

It is thus easily apparent that the proof-reader who starts with a practical knowledge of composition as a basis is in a position of great advantage from a literary standpoint, and she also enjoys a comfortable sense of familiarity with the technical minutiae of the business. Such knowledge disarms criticism from the compositors and often enables her to materially lighten the labors of those whose work passes through her hands.

While partaking of the same nature, the proof-reader's work is more comprehensive and critical than that of the compositor. From her hand the printed page receives the finishing touches before being set before the public. In addition to keeping a sharp lookout for typographical errors, the proof-reader needs to have an attentive eye for grammatical construction, the spelling of proper nouns, the accuracy of references to historical or other well-known facts, and the wording of quoted passages. One can hardly overestimate the direct mental benefit thus to be derived. Habits of concentrated and methodical thought, exactness in quotation, clearness of expression, are all cultivated by this occupation.

The recent introduction of type-setting machinery has led some to doubt the permanence of the compositor's work. The same uncertainty has accompanied the introduction of all kinds of labor-saving inventions, a notable example being found in the history of the cotton-gin. While some temporary disturbance may take place, and in crowded localities compositors find themselves put to some disadvantage, it is highly probable that increased facilities will cause a larger demand and increased production. In any case, in this as in every other occupation, "there is always room at the top."

Boston, Mass.

UNCLE SETH'S "NEW WOMAN."

"If she's coming on a wheel, she can stay to him," said Mr. Billings, decidedly.

"Oh, she's one of the new women you read about," said his son, Bob, with a scornful laugh.

"New fiddlesticks! On wheels, without dresses, wanting to vote and not work," was the angry rejoinder. "I tell you she can't come to this house and put nonsense in Sallie Ann's head. I won't have such doings."

"Pa, she's your own sister's child," reminded gentle Mrs. Billings, soothingly. "Besides, she is on her way, and no letter or telegraph would reach her now."

"She won't harm me, pa," said Sallie Ann, indifferently. "She can't put me out with her new-fangled notions."

"Well, let her come," sighed Mr. Billings, seeing his niece was spinning her way in spite of his objections. "Perhaps we can show the misguided child that it is her duty to be a modest, domestic woman, as her own ma was brought up to be before she struck the city and all these new ideas. They say the girl supports her ma since her pa died, but in a downtown office, and I'd see our Sallie Ann in!"

Just where the farmer's daughter never knew, for at that moment the family was startled by an apparition at the front gate, and a lovely young lady came wheeling gracefully up the path. The letter had "lain over" in the village post-office till market day, and the young lady had not, so was there to speak for herself. She had on a neat, dark blue suit. True, the skirt was a little short, and the jacket and linen collar a trifle "mannish," but she was altogether charming and womanly. From under the blue sailor hat a face looked out that was beautiful with the flush of cheeks rosy with exercise and eyes bright with happiness.

"Oh, what a pretty place!" cried this young "new woman," giving a graceful little jump from her wheel. "How kind of you to be on the porch watching for me! Uncle Seth shall have the first kiss, because he is mamma's own brother."

The Billings family did not indulge in this mode of demonstration, not for fear of microbes, but of sentiment, so Uncle Seth had not been kissed for years. Now, as it was administered, he liked it, and Bob regretted that his cousin stopped her sweet way of greeting when she reached him.

"You are very welcome, Mildred," said Mrs. Billings, the first one to recover herself. "Pa,

you and Bob lift in that bicycle, and we will set up supper."

Before her aunt had done speaking Mildred had whisked the wheel up on the porch.

"Your back!" screamed the aunt.
"Oh, with my telescope, it is only as heavy as a good-sized baby," laughed Mildred, as she took off her small valise.

"I suppose your trunk is coming in a wagon," said Sallie Ann, hoping to see "heaps" of city finery.

"I have all that is necessary here. One does not want to bother with clothes on a vacation," replied the young woman, as one who had learned how to rest without making it the hardest kind of work.

At the table Mildred won the heart of her aunt by her vigorous appetite and evident appreciation of the substantial country supper.

While her relatives were taking notes on the "new woman," Mildred was quietly making her own discoveries. She knew her uncle owned his large farm, with its ample barns and fine stock, and the poorly furnished house was a surprise. The parlor, opened by courtesy for the guest, was damp and cheerless, with faded carpet and ungainly haircloth furniture. In the kitchen was order, and a certain cheerfulness that goes with the room most used, for Aunt Hannah was a woman of the old school who spent much of her time on her knees scrubbing — not praying — for the family, and at the shrines of the pie-board and the kitchen table. Both the elderly and young woman wore spotless dresses, but as ill-fitting and unbecoming as possible. Mrs. Billings combed her hair back in a tight knot, but Sallie Ann had a fringe of heavy bangs over her bright eyes. Both women had the weary, unsatisfied look that comes from a life of uncompromising physical toil. Bob was a handsome young fellow, but there was an expression on his face that troubled Mildred. She wore a little silver cross on her watch chain, and, when she happened to remember it, a tiny white ribbon, and it had become second nature to "lend a hand" when any one needed help. The next morning a neat gingham waist and a large white apron transformed the traveling suit into a pretty home toilet, and Mildred began to help with the morning work as a matter of course.

"We did not expect you to work," remonstrated Sallie Ann.

"Why not? I don't have to be at the office till nine, and I am through at six, so I help mother do the work. Of course, I learned to cook before I studied stenography. You know I hope to have a few years of college life yet, and am saving for it. But we've learned to simplify housework to save our strength and time for other things. We have white oilcloth on our kitchen table, and rag carpet on our floor. They are cheap to change when soiled, and save worlds of scrubbing. We easily change papers on shelves, and use a patent sweeper. We have given up white skirts and elaborate underwear, having fine woven stuff that is nothing to wash and does not need ironing. And of course we have water in the house. You must coax your father to give you the price of his last binder, and you can get water in the house and have it get out, too, without taking your spinal column with it."

"Great notions these!" cried Uncle Seth, who had been an unobserved listener. "You had better read the woman's chapter in Proverbs. That model woman was not afraid to work with her hands. 'She looked well to the ways of her household, and ate not the bread of idleness.'"

"Yes, but she had all the new ideas, Uncle Seth," said Mildred, sweetly. "She kept hired help, even if she did rise early to set her maidens to work. And she was a regular business woman, for she considered a field and bought it — I simply write out the contracts; and she made fine linen, and delivered girdles to merchants and imported food from afar. Perhaps she ran a store in connection with her real estate office. She understood DeLiaise, as we call physical training by gymnastics, for she girded her loins with strength, and strengthened her arms. She was in philanthropy, for she stretched out her hands to the poor, and reached forth her hands to the needy. She was a speaker, for she opened her mouth with wisdom, and it isn't likely she wasted it all on her husband, though his being known at the gates seems to have some connection with his having such a remarkable wife."

"And her husband praised her," suggested Aunt Hannah, timidly, for her heart was very hungry for that necessary adjunct to a perfect wife.

"Well, she did not ride a bicycle," chuckled Uncle Seth.

"No," admitted Mildred, "but it was even then suggested. The wheel she 'laid her hands to' then was a spindle, and now it is a safety." Uncle Seth remembered he was needed at the barn, and the three women had their own little laugh at his expense.

"One thing we have found to help in the household problem is that cooking need not be the burden it was once, and yet one can live just as well. We like home-made bread, but we find a deserving woman who makes it beautifully, glad of the little profit. And we have about given up pie, for fruit is no more expensive, not even oranges and winter grapes, and so much more healthful. Then many of the canned goods are better than we could do ourselves. Anyway, the thing desired is not to kill mother with a rolling pin. You look so tired, auntie dear."

"I'm just beat out with the work, for all Sallie Ann is always at it. Your uncle thinks the

modern improvements all nonsense in the house, and from a windmill down just the thing outside," was the reply that fired Mildred's heart with indignation.

The two workers were glad to take her suggestions, and Bob surprised himself into making a kitchen sink and a shelf over the stove, and even offered to make a woodshed by the kitchen door. All these changes made the first week pass quickly and pleasantly, and at the end of that time Sarah, as Mildred insisted on calling her, came in with a beaming face.

"You've done so much for us, I'm glad we can give you a little fun. There is to be an apple party at the Browns, and they know just how to have everything nice. The only thing is, Bob—I mean Robert—won't let me keep company with Dick Worrel, so we'll have to crowd three in our new buggy."

"We've had some fine rides that way, and I think it's cozy. If that Dick is the young man who had that trouble some time ago, Robert is just right," said Mildred.

"Dick's father is the richest man in the county, and Dick is such good company, every one but Robert forgives him. He was young and wild then, and a girl gets left out here if she has no company," said Sarah, who had a secret liking for the "fast" young man of the neighborhood.

"Then I would be left out till the judgment day, before I would go with a young man not as pure and good as I," said Mildred, her eyes blazing with scorn for her weak cousin.

"Bob never takes me anywhere," said Sarah, sullenly. "If I could manage him as you do, I wouldn't care for Dick's company."

"I only treat him as if I cared for him," said Mildred, with unmistakable emphasis.

"I am going to pet him, too," said Sarah, softening. "I do set everything by him, but he always was a tease. I notice you don't mind that, so he stops. But you let him wait on you as if you were a princess. I thought from your wheel you were a new woman and wore trousers, or bloomers"—here modest Sarah stopped to blush. "But you dress like other girls. Only look more stylish. But perhaps the reason you are so particular about your company is you don't believe in getting married."

It was now Mildred's turn to blush, as she held up a slender finger with a ring. "That is just why I am so particular for myself and every girl I care for. The most terrible thing that could happen to a good girl would be to marry a bad man. My friend is all he can ask of me, but we have to wait till he gets through law school, and then has some one to practice on. That new woman you have such a dread of is simply a newspaper creation. Women will always be women, I guess, though a few have thought bloomers more convenient than skirts for a bicycle. The new part is, women are trying to be and do their best, and help make the world happier and better. I'm glad I put in my pretty pink silk waist for the party," turning with a woman's quickness from reform to becoming uniform.

"I haven't a thing to wear," sighed Sarah, after the manner of women of all generations.

"You have a nice black skirt, and I can make a beautiful party waist out of that old changeable silk skirt your mother showed us, and I will if you'll promise to have nothing to do with Dick for a month, and think the situation over carefully and prayerfully."

Sarah closed the bargain by getting the handsome old skirt at once and the "new" young woman gave her ideas more valuable than how to dress becomingly as they talked and sewed together.

"The bicycle girl," as she was called, was a favorite at the party, for she entered into the innocent gaiety with the same spirit she manifested in more serious things. At supper, however, she had to seem peculiar, for she quietly refused the elder that was part of the apple party. She noticed that her cousins drank freely, Sarah from the sweet elder made that day, but Robert joined Dick Worrel and a few others in seeing who could drink the most of the apple juice that had grown hard and sour with age. It was late when the three young people were well started towards home. The horse was restless and Robert nervous, complaining of a splitting headache. About half way home, Mildred noticed that her cousin had dropped his head on her shoulder as if half asleep. At that moment the horse shied at a shadow, and the buggy was on the edge of a gully, so before Mildred could catch the lines the light vehicle was on its side, the young people in the ditch, and the strong young horse loose from the wreck and on his way to the stable.

Fortunately a spring wagon was close behind, and the young ladies were plucked up more frightened than hurt. Robert was groaning with what proved to be a cut in his head, but he got over that wound sooner than he did the mortification of being the cause of the wreck.

The next morning after doing all she could to cheer up Robert, who was not able to sit up with a head suffering from trouble within as well as without, Mildred followed her uncle to the place of the accident.

"It goes ag'in the grain to see my new two-hundred-dollar buggy a wreck when crops are middling light," said Uncle Seth, dolefully.

"Does not this road need a better foundation?" asked Mildred.

Uncle Seth colored under the direct gaze of this thoughtful young woman.

"The truth is, Mildred, we farmers work out our road tax instead of paying money and having a good road made. This is part of my sec-

tion, and I meant to put a good foundation of stones in that rut and fill in with dirt before the bad weather and grain hauling came. But I just plowed, and left it, thinking neighbor Smith might put in the foundation when it came his turn here; and now see that wreck for my pains."

"Uncle Seth," and the girl's voice trembled and her eyes grew misty in her earnestness, "don't you think you ought to put some sure foundation stones under Robert's feet? Isn't elder risky ground for him, and isn't the company of that fast young man, if he is a rich neighbor's boy, dangerous for both of your children? Couldn't their lives be filled with the best of things before there is another wreck on your hands?"

Uncle Seth looked at Mildred in a dazed sort of way and then said, "We've always used elder, but it is gaining on Bob. He wants to go to school, but I haven't seen my way clear. If Sallie Ann don't stop going with that scamp, I'll"—

"O uncle, give her what she wants at home—books and magazines and an organ—and permit her to join the young people in town in their Endeavor Society and temperance work, and let her have an opportunity to earn something herself. If she could only have a chance to be some one or to do something, she would soon give up the idea of marrying a man beneath her. Robert, if he has an opportunity, may make more than good country roads, though that is not to be scorned, you see. He may become a man who will frame better laws and see that they are enforced and make the world have fewer soul-wrecks. Men are worth saving, for they are so needed now to cope with evils too great for women to master."

Perhaps Mildred was quoting from a lecture she had heard not long before, but no matter. It impressed her old uncle, and as she whisked out of sight on her wheel, in a cloud of dust, he muttered: "She is a mighty smart girl, and I would not care if our Sallie Ann was more like her, and if Bob would pick up with such a pert kind of a woman."

In a few days Mildred was saying good-bye. Robert whispered, "No more elder for me," and Sarah said in a low tone, "Things look different since I've known you. I won't go with any bad man again." Aunt Hannah folded the sweet young girl in her arms and said, softly: "You've brought us all blessing, and made the work lighter, but the best is you've helped the children more than you know." Uncle Seth said nothing except, "Come again, little girl," but he watched the graceful figure on the wheel until it disappeared, and then he turned to the family with: "Ma, I want you to go to town tomorrow and get a new parlor carpet and things to make the front room nice for the children, and I will see there is a fire there this winter. Sallie shall have a piano and music lessons as soon as I haul off the grain, and Mollie Small must come for the winter and give you a chance to get out of the kitchen for a spell. Bob, you can go to the Kirkland Academy, and then to college if you still have a hankering that way. You might get a wheel so you could come home over Sunday. I've changed my mind about the new woman, and I don't care if Sallie has a bicycle. But my old woman is good enough for me; and children, I draw the line on one thing, I'll never risk your ma on a wheel."—MYRA GOODWIN PLANTZ, in *Union Signal*.

MATER DOLOROSA.

Because of one small low-laid head all crowned
With golden hair,
Forevermore all fair young brows to me
A halo wear;
I kiss them reverently. Alas! I know
The pain I bear.

Because of dear but close-shut holy eyes
Of heaven's own blue,
All little eyes do fill my own with tears—
Whatever their hue;
And motherly I gaze their innocent
Clear depths into.

Because of little pallid lips, which once
My name did call,
No childish voice in vain appeal upon
My ear doth fall;
I count it all my joy their joys to share
And sorrows small.

Because of little dimpled hands
Which folded lie,
All little hands henceforth to me do have
A pleading cry;
I clasp them as they were small wandering
birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm
Such little feet,
And count the lowliest service done for them
So sacred—sweet!

—M. E. PAULL.

About Women.

—Miss Clara Barton was sixty-eight on Christmas day, but she is still able to work more hours out of the twenty-four than most young women, or young men either.

—The United Brethren Church at Marcellus, Mich., has a young woman, Miss Ella Wilcox, for sexton. She keeps the church in order, rings the bell, and is said to fill the position better than any man ever has.

—Miss Frances Power Cobbe, who recently celebrated her seventy-third birthday, is said to have been the first woman to do regular office

work on the editorial staff of a London daily. When the Echo was established she was engaged to write leaders for it.

—The professional fashion model will soon be an institution. There has been a demand for fashion pictures which look lifelike, and women with pretty faces are beginning to be appealed to to lend their features and their figures for the purpose. Several women are now earning their living by being photographed in this way. They pose very carefully and in picturesque fashion, reading a letter, playing with a bunch of flowers, drawing back a portiere, and the like, all with a view to heighten the effect of the gown that is worn and which is intended to be thus displayed. The idea is in keeping with the artistic advance of everything in the advertising line, and is especially to be welcomed in the sphere referred to. The wasp waist, doll faces, wooden figures, and stiff poses of the traditional fashion plate can be spared soon and indefinitely. —N. Y. Times.

THE LARGEST AMERICAN MOTH.

Mrs. S. E. Kennedy.

AT the time when snow and frosts were the order of the season and winter winds were penetrating every corner and crevice, a neighbor brought me the largest cocoon I had ever seen, which he had taken in the fall from a low bush in the pasture. I had seen that of the Cecropia, which is said to be the largest of American moths, and supposed that it had always one flat surface which is fastened lengthwise to the branch of either apple, pear, cherry, or some other shade or fruit tree; but this nearly round structure found upon a pasture bush was a revelation—for what else could the monstrous cocoon contain but the chrysalis of a Cecropia?

And such it proved to be; for upon the morning of May 11, as I opened my insect drawer according to custom to see what changes might have taken place in the night, there sat my emperor moth in regal state with a pasteboard box for a throne.

Very gracefully did he move his beautiful wings back and forth in the process of drying, and very slowly did he try to drag his clumsy body up the side of the box. I did not take the measurements of this insect, but will give those of one similar which I had in my possession some time ago, and which I am quite certain was nearly the same size: Circumference of body, three inches; spread of wings, six and a quarter inches; width of thorax, one-half inch; length of antennae, one-half inch; length of body, two inches.

I looked at the tiny opening in the cocoon, and wondered that such a monster could have made its way out; but having read that the threads were supposed to draw together after the insect's exit, I ceased to wonder, seeing no other way in which the phenomenon could be accounted for.

Each shade and marking of my beautiful pet was duly noted in a blank book kept for the purpose. The color of the fore wings was a dusky brown, with wavy lines midway of red and white. In the upper half was a kidney-shaped spot of the same shade of dull red, blended with white bordered with black. One-third perhaps of the lower part of the wing consisted of a margin of clay-colored points or scallops darkening at the edge, while at the tip was a beautiful eye-like spot of velvety black enclosed within a crescent of the same color divided by a line of bluish-white. The body color of hind wings was a trifle darker, and kidney-shaped spots a little larger ornamented the centre of upper half. The margin differed slightly in color and width of wavy lines.

A dense down of alternating rows of cinnamon red, white and narrow bands of black covered the body. The thorax was covered with a still heavier coat of the same shade of reddish brown, which color extended to head and broad feathered antennae, including legs and feet. A white band separated the head from the thorax, and from the latter a wing-shaped spot extended out upon the fore wing of the same dull red, having a narrow border of a darker shade edged with white.

This moth lays its eggs upon apple, cherry, or plum trees usually, which hatch in about a week and begin to devour the foliage. They are very voracious and grow rapidly, and soon make quite a show at their work. It makes four moults, going through the different colors of black, russet yellow, bright yellow, to a pretty light green. In each stage it is covered with spiny knobs of different colors, according to the stage, until finally it rejoices in a showy coat of green ornamented with protuberances of coral-red, yellow and light blue. "But he pays dear for that part of his ornamentation," says Mrs. Ballard in her book "Among the Moths and Butterflies," "which consists of raised work, and

which not unfrequently costs him his life when attempting a change of garment."

This caterpillar reaches its full size late in summer. It is then about three inches long, and as thick as a man's thumb. Early in autumn it spins its silken cocoon and within its brown prison changes to a chrysalis. In this condition it remains until the following May or June, when the splendid moth comes forth to lay its eggs, die, and make room for another round of insect life. There are several parasites which live upon the larva, and this is perhaps the reason why we realize but little damage from its voracious appetite. In few cases do we find specimens in which both the larva and perfect insect are so thoroughly interesting, not to say beautiful; for although many shudder at the sight of a "worm," the enthusiastic scientist finds much to admire, while to the Christian scientist all of God's works are proofs of His wonderful power.

Moosup Valley, R. I.

Boys and Girls.

THE SNARLIES.

The Snarlies got into a little girl's hair; They said, "Let us make us a little nest there!" Mrs. Brush came along, and she said, "Oh, no! You don't belong here, and away you must go; This little girl's hair was not meant to look so."

The Snarlies determined that there they would stay; They wanted to sleep and they wanted to play, So they said, "Mrs. Brush, you are not doing right; If you don't go away, we will tie you up tight; To stay in this hair is our greatest delight."

So then Mrs. Brush sent for good Mr. Comb, And asked him to help send the Snarlies all home; And together they drove every Snarly away, And told them in some other place they must stay.

Then wasn't that little girl happy and gay!
—CHARLOTTE E. LEAVITT BLOOM, in *Little Men and Women*.

MAY'S SUNDAY-SCHOOL LESSON.

MAY stood by the window, pouting, and drumming on the pane.

"I think it's too bad," she said to mamma, who sat sewing.

"I would rather you would mind Dot for a time, while I finish this," answered mamma, who looked tired.

"But you said you always wanted me to study my Sunday-school lesson before Sunday, and now I want to, and you won't let me, and Ida will wonder why I do not come over. Dot's all right, playing with her blocks. I should think you would want me to go and study, and Ida will be so disappointed, when I said I would come."

"Well, then, May, go," said mother quietly, and turned to her work without another word. May looked at her to see if she really meant it; for she could hardly believe she had made mamma see the thing as she saw it. And she was not quite sure she had, when, running by the window, she noticed mamma had dropped her work and had taken Dot, who was fretting, in her arms. But she ran down the street and gayly trilled by Ida's house, as she went up the path. The door opened, and a bright-eyed little girl stood there smiling, clad in a long-sleeved apron.

"It's you, May," she said, glancing at the quarterly May held. "I am so sorry to disappoint you, but mamma asked me to clean the silver this afternoon, as Maria is away. Just look at my hands! I knew you would be disappointed, too, but I thought you would understand why I wanted to help mamma; you have such a dear one of your own. So we will have to wait till next week. And mamma said she would help me herself tonight, and that will be pay enough. I must not stay any longer now. Come in, won't you?"

May declined, and as the door closed on Ida's bright face, she walked slowly toward home, rolling her lesson quarterly, and thinking very hard. As she turned into the yard, she heard Dot crying, and going past the window, she saw mamma's work still on the floor, and the baby in her arms. "Back again so soon?" said mamma, as May entered. Dot stopped crying to look at her.

"Yes," she faltered, putting off her hat. "Ida couldn't study just now."

"Why?" asked mamma.

"Cause she was—helping—her—mamma—burst out May, and running to her mother, she buried her head on her shoulder, while the sobs came fast.

"Oh, is that it?" said mother, comfortingly, stroking the yellow hair. "Well, May, you can do that as well as Ida. Here is Dot, who still wants sister; and by-and-by when the sewing is done, and Dot is asleep, you and I will study the lesson together."

May raised her head. "That's just what Ida and her mamma are going to do," she said, surprised.

"Is it not a good way when Ida is too busy to study with you?"

"O mamma," said May, coloring, "I did not mean to be so selfish! You know I'd rather you would help me than any one else. And perhaps it was because I wanted to see Ida more than it was the lesson."

"I do not wonder you wanted to see a little girl like Ida," said mamma with a kiss; "I am glad you did." —HELEN T. WILDER, in *N. Y. Observer*.

Editorial.

A GRATIFYING DISCOVERY.

NEXT to the Scriptures the great hymns have been the help and comfort of devout and burdened souls. The ministry of consolation and inspiration which the hymns, "Jesus, Lover of My Soul," "Lead, Kindly Light," "Nearer, My God, to Thee," and kindred "spiritual songs" have rendered to the troubled and aspiring, will never be revealed until we "know as we are known." One of the favorite modern hymns, sung with special delight by those who have come to discern the "deep things of God," is entitled, "Is Not This the Land of Beulah?" To read the hymn is to worship. As some of our readers may not be acquainted with the lines, we present three stanzas and the chorus:—

I am dwelling on a mountain,
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure, ethereal,
Laden with the breath of flowers,
They are blooming by the fountain,
'Neath the amaranthine bow'rs.

CHORUS: Is not this the land of Beulah?
Blessed, blessed land of light,
Where the flowers bloom forever,
And the sun is always bright.

I can see far down the mountain,
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears;
Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led, unerring,
To the land I hold today.

Oh, the Cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow
I can see a pathway through.
And how sweetly Jesus whispers:
"Take the Cross, thou needst not fear,
For I've tried the way before thee."
And the glory lingers near.

For years this beautiful hymn has been sung on both sides of the water, but those who have been blessed and helped thereby have been without knowledge of the author. It appears in "Joy and Gladness," published by McDonald, Gill & Co., marked "Anon." It becomes our glad privilege, through the kindly suggestion of a mutual friend, to reveal its authorship. Prof. C. W. Rishell, of the School of Theology, gave us the clue. We discover that the author is Mrs. Harriet Warner Re Qua, wife of Rev. E. W. F. Re Qua, a successful minister, and member of the Wisconsin Conference, now stationed at Stevens' Point, Wis. In response to our letter of inquiry, asking when and under what circumstances the hymn was written, the author sends the following very interesting reply:—

"In compliance with your request, I will endeavor to state the circumstances under which the little song, 'Is Not This the Land of Beulah?' was written. Some years ago, when I was a young girl, too intense application to study and over-exertion in other directions had seriously impaired my health. While suffering from this cause, other afflictions seemed striving to overwhelm me. Among these was the sudden death of my father, a man of sterling integrity, and prominent in M. E. Church official and other relations. It was while the clouds hung low in the valley, and the floods lifted up their waves, that I seemed to ascend to an altitude never before attained. The light that was not moon or sun shone above and through the darkness for 'the glory of God did lighten it.' One day, feeling too ill to sit up, the words of which I am writing sung themselves into my heart, and afterward they floated out upon the 'wide, wide world.' If they have helped any one, I am more than glad. I must add that while the chorus and three other verses, including the first two, are sung almost as originally written, one or two other verses have been changed past recognition. I thank you for your kind endeavor to call the walt home."

We are gratified not only in discovering the author of this soulful hymn, and in presenting to our readers these facts which will give to the lines an enlarged and more gracious ministry, but also in discovering a poet of real merit. On page two we publish a poem written by the author especially for our columns. We find, also, that Mrs. Re Qua has written and published a volume of poems, entitled, "Stones for the Temple; or, Gaining the Summit." Of this volume Frances E. Willard wrote: "Everything is pure and elevating. None can read but to be made better;" and the *Christian Advocate*, in its review of the volume, said: "These pieces are of great merit, and stanzas may be found of a rich and sensuous

beauty. Many verses will linger in the memory, and not a few will be marked for use by ministers who wish to add the strength of poetical quotation to religious discourses."

THE WORK OF THE "COMMISSION."

IT was supposed at the close of the General Conference at Omaha that during this quadrennium the "Constitution" which the Commission prepared and reported to that body would receive careful attention and full discussion. It was postponed with that object in view. If we remember rightly, the order was taken, or at least implied, that it should be laid before the church in time to be subjected to the closest scrutiny. Every one knows that so important a measure can never gain the approval of the great body of the church so as to carry the concurrence of three-fourths of all the Annual Conferences, and two-thirds of the General Conference, without the largest publicity and the most searching analysis.

It is perhaps not clear whose duty it was to see that the document was furnished to the papers of the church for publication. Possibly the Commission was expected to do it through its secretary; and yet it is not improbable that the Commission regarded its duty done when it reported its work to the General Conference, and, having placed the document in possession of that body, expected the official papers to proceed with its publication without awaiting official orders. It is found complete in the Journal of the General Conference, from which it is inserted in this issue, on page three. We shall do our part towards bringing it to the attention of the church, and shall not hesitate to speak approvingly or disapprovingly of its several parts, as in our judgment they deserve. It is not to be expected that it will pass without quite a number of suggestions for amendment.

This one thing, however, is certain with regard to it: If adopted, it will settle forever the question as to what is, and what is not, Constitution. The existing uncertainty on that point is a most serious misfortune. Ambiguities in the fundamental law are to be deplored, for they cannot be allowed to exist for a great while without liability to disaster.

It will be observed that the proposed Constitution assumes the name and form of a constitution. That is as it ought to be. It appears in articles and sections, and each section is at least explicit in its statements. The language is as direct and free from ambiguity as could well be employed. In this respect the work of the Commission is worthy of commendation.

Some of the provisions of this document are new, in that they touch points not mentioned in the existing Constitution. For instance: the article on the election of Bishops, and that on the opening or organization of the General Conference, and also the provision for challenging and contesting the title of claimants for seats in the body. There is reason for constitutional regulations on all these points. On some of them there has been agitation, and on others there is liable to be differences, and possibly serious contentions, when an emergency arises. The time for adjusting these things is before any trouble occurs. The fact that we have prospered under the Constitution as it is, does not argue against the necessity of specific provisions which cannot be misinterpreted.

Another point suggested is important. It is that all changes of the Discipline shall require a separate vote by "orders," each order concurring. This will make changes less easily accomplished. We shall have to study this matter before approving it, yet some advantages appear upon the surface. It is a safeguard against hasty legislation, and is, therefore, in the interest of conservatism. Since majorities in the General Conference are sometimes determined by slight if not accidental causes, it may be well to have some requirement in the Constitution that will compel deliberation. The rule of order that requires every proposed alteration of the Discipline to be printed and lay over a day before action, is a regulation in that direction; but a constitutional provision demanding the separate vote would be more effective. It is held by some that the change of Discipline made in 1889, by which the presiding elder's term of office was extended, was effected on a hasty motion, without conforming to this rule. We do not assert that the change was unlawfully made, but that impression is abroad, and may or may not be well founded.

This whole business of the relative power

of the "orders," and of voting separately, needs the closest study. It may be that the Commission has hit the best possible solution in the recommendation made. It comes to us that an alternate article will be submitted to the General Conference, to fix the number of lay delegates, making them equal to the ministerial delegates; and certainly a proposition of that kind will find large favor. The disproportion now existing cannot be permanent. It is not improbable that the Commission would have inserted such an article in the body of the instrument instead of the one it contains, but for the feeling governing them that they were simply to prepare articles to take the place of the old ones, giving them more definiteness and better form, but not to introduce radical changes of principle. It is also evident that the Commission did not feel called upon to attempt the settlement of any vexing question concerning the qualifications of lay delegates. Considering the limitations that were upon the Commission, the verdict of the church must be that it did its work well. The surprise is that it grasped the situation as thoroughly as it did, and so completely comprehended what was actually needed. It seems to us but simple justice to go thus far in commendation of the work, and to invite the earnest attention of the whole church to what has been submitted.

We are informed that the members of the Commission were not disappointed that their report was not adopted at the last General Conference. Yet they scarcely expected the summary disposition made of it under the motion to postpone indefinitely, for they thought the document important enough to be considered for the purpose of getting a fair knowledge of its contents; but it is not likely that any one of them hoped it would command the required two-thirds vote. They did believe, however, in its ultimate success. Many besides the members of the Commission were disappointed that the proposed articles never got before the body, and that they were postponed without being read, and that while a different report was pending. The delay need not be disastrous. The report is still pending, and will be before the next General Conference, as we sincerely hope, in time for the maturest consideration.

In this we refer not to the report that received some attention at Omaha, in connection with which the Goucher substitute or amendment prevailed, but to the new Constitution, which was not referred to after it was read and ordered printed. There can be no reason for again calling up the declarative part of the report, unless the part containing the new articles shall utterly fail. In that event it will become exceedingly important that there be an authoritative settlement of the question as to what is the Constitution. If the new prevails, the old becomes obsolete, whether the amendments now before the church shall be adopted or not. While the new document is under consideration, it appears superfluous, or at least needless, to amend the old one. Instead of spending time with patching up the old Constitution, with defining and declaring its contents and scope, let the intelligence and energies of ministers and laymen be turned at once to perfecting and adopting that proposed by the Commission, which, without the change of a line, is a decided improvement on the old.

A Painful Revelation.

WHILE this paper stands for the defence of Methodism and its representatives when accused and scandalized without cause, yet it will neither extenuate nor condone the fault or wickedness of any church or person, if, after examination of charges, we are assured that wrong has been intentionally committed. On Jan. 13 there appeared in the morning issue of the *Boston Herald* an exposé of the alleged double life of Rev. H. Hammond, the Methodist minister at South Tamworth, N. H. It was charged that he was a bigamist, that he had practiced both deceit and wilful falsehood, and that, when confronted by a son of a former wife whom he had deserted years ago, he fled and his present whereabouts were unknown. Inquiries at the proper sources reveal the facts substantially as stated in the *Daily Herald*, and that there are no mitigating circumstances. The man was and has been thoroughly bad, and there is no excuse or palliation for his wicked career. When Rev. S. C. Keeler became presiding elder of Concord District, he found him acting as a supply at Swiftwater, N. H. Mr. Hammond managed to conceal his real self and his past life until the son appeared at South Tamworth. He was a local preacher and not a member of the New Hampshire Conference, as many readers of the *Herald* were led to believe. We regret this painful and very humiliating disclosure; but if it helps to emphasize our warning against the employ-

ment of ministers and evangelists who are not properly accredited, some good may come out of it.

Bishop Haygood Dead.

WE received, on Monday morning, as we were preparing the paper for press, a telegram dated Jan. 19, stating that "Bishop Haygood died at 2 A. M." The announcement of the death of this Bishop will carry profound sorrow to our entire Methodism and to the Christian world. Judged by what he has accomplished and the work for good which he has set in motion, that will survive him, in his death the greatest man in our Methodist Israel has fallen. The supreme work to which Providence called him was to advocate, defend and champion the black man in his hour of crucial need. In the management of the Slater Fund he was given the opportunity to begin and to execute the great work of industrial education for the Negro. As the champion of an emancipated race, he was always heroic, sagacious and philanthropic. The Christian people of the whole country believed in him, trusted him and loved him. In the Southland he became the prophet of a better day. It is impossible for us, at this late hour, to fittingly characterize him. We are gratified to present, on the opposite page, the affectionate and discriminating tribute of his life-long friend, Rev. Dr. E. E. Hoss, editor of the *Christian Advocate* of Nashville.

"Why I am Not a Methodist."

THE daily press of Boston contained, on Monday morning, abstracts from a sermon preached on Sunday by Rev. S. H. Roblin, giving his reasons for not being a Methodist. We learn, upon inquiry, that Mr. Roblin is pastor of the Second Universalist Church in this city. We understand that one week ago he gave his reasons for not being a Baptist, uttering reflections upon that great denomination that were both unfair and unchristian. In dealing with the Methodist Church he digs out of a forgotten grave the controversial weapons that have been buried for a half-century, and indulges in criticisms which are rarely heard in these modern and better days. In a desperate strait must any minister be, who sees no other way to secure a temporary notoriety than by declaiming in such an unfraternal spirit against other denominations. Methodism is peculiar in doctrine, spirit and polity, and expects criticism. Indeed, we desire and invite it, and have not the slightest sensitiveness when it is frank, discriminative and courteous. We share with this minister in his gratification that he is not a Methodist. We trust that his utterances will receive from our ministers the treatment best deserved—unbroken silence.

Personals.

—Rev. E. H. Hughes, of Newton Centre, preaches the sermon on the Day of Prayer for Colleges, Jan. 30, at Wesleyan Academy, Willsbraham.

—Rev. Edwin Locke, of Highland Park Church, Kansas City, Kansas, has been chosen by Rev. Dr. Lucien Clark as his assistant on the General Conference *Daily Advocate*.

—Col. Thomas W. Knox, recently deceased, the distinguished traveler and prolific author of the "Boy Travellers Series," was the brother of Mrs. Chapman, wife of Rev. Dr. J. A. M. Chapman. By the death of her brother she becomes an heir to property valued at \$40,000.

—The *Texas Christian Advocate* says: "Bishop J. C. Keener, the senior Bishop of the M. E. Church, South, presided at the recent session of the Texas Conference. The Bishop is now a venerable old man, verging upon eighty years, but the weight of nearly eight decades of time sits lightly upon him."

—The *Boston Herald* commends the selection of Hon. E. H. Dunn as chairman of the committee on school-houses in this city, and says that the selection of a prominent and successful business man, as he is known to be, guarantees an honest and proper use of all funds entrusted to that committee. This is very high but deserved praise.

—Mrs. Anna M. Townsend, wife of Rev. W. C. Townsend, of Milford, who has been ill for several weeks with nervous prostration, submitted to surgical treatment at Dr. Marcy's private hospital, 800 Massachusetts Ave., Cambridge, Jan. 6. Mrs. Townsend has rallied well and hopes to return to her home about Feb. 1. Letters and brief calls at the hospital from former parishioners and friends will be welcome.

—Rev. H. Hewitt writes from South Berwick, Me., under date of Jan. 16: "Last night there died here Mrs. Ruth A. Downs, one of the oldest members of this church and a subscriber and appreciative reader of *ZION'S HERALD* for more than sixty years. Mrs. Downs was the mother of Rev. D. W. Downs, of the New Hampshire Conference. She was a genuine power for good here and will be sorely missed. A suitable obituary will follow."

—Rev. Isaac H. Lidstone, of Hartland, Me., writes under date of January 15: "Rev. Elisha Skinner who has been a member of East Maine Conference since 1872, died this morning. While not in robust health, yet he was sprightly and cheerful, and as usual was attending to some minor duties around his home. He went to a neighboring stream for a pail of water, and on returning fell dead a few rods from his own

door. He was present last Sunday at the regular service, his face glowing with a holy shining and his hearty 'amen' giving emphasis to the truth; but today he is not, for God took him. An obituary will be sent later."

— Rev. Lucius C. Smith, of the Mexico Mission, stationed at Oaxaca, submitted, Jan. 2, to the amputation of his foot. The operation was successful.

— The Springfield Preachers' Meeting at its session, Jan. 13, expressed its appreciation for the late Rev. C. A. Merrill in a series of tender and commendatory resolutions.

— Mrs. C. H. Hanford, of Allston, has been appointed Conference secretary of the W. F. M. S. of New England Conference, and Mrs. S. J. Herben, 30 Forest St., Montclair, N. J., has been appointed Conference secretary of New York Conference.

— Bishop Hurst, as Chancellor of the American University, has recently received the deed to a business block in Findlay, O., from Mr. John D. Flint, of Fall River. It is valued at \$10,000. He has also received \$2,000 from an elect lady whose name is not to be mentioned.

— Hon Taro Ando, of Tokyo, has been advanced to one of the highest positions in the gift of the Emperor of Japan—that of head of the commercial bureau. The duties of the new position will prevent him from attending the next General Conference, to which he was elected as a lay delegate from the Japan Conference.

— The Independent of Sandwich, in its issue of Jan. 7, notes the following remarkable fact: "In connection with the death of the late Mr. Tinkham, it is a fact worthy of notice that the M. E. Church in this place has lost within a year its three oldest members. Their names and ages are as follows: Franklin Nye, 91 years, 5 months; Ansel Tobey, 89 years; Michael Tinkham, 90 years, 7 months. The average of the three would be 90 years and 4 months."

— President Crespo, of Venezuela, is described as "a tall, heavy man, with a countenance revealing force and determination." He is a very fine equestrian, and on his estate not far from Caracas, he amuses himself in cattle ranching. He is remarkably abstemious in his habits, and generally goes to bed at eight o'clock in the evening, to arise in the morning with the sun, at which time his ministers are in the habit of assembling to transact the business of state.

— The Baptist denomination loses a distinguished representative in the decease of Rev. Thomas Armitage, D. D., which occurred, Jan. 20, at his residence in Yonkers, N. Y., in his 78th year. For ten years he was a Methodist minister. For thirty years he was the pastor of the Fifth Baptist Church, one of the wealthiest congregations in New York city. His history of the Baptist Church, written in 1886, is the acknowledged history of the denomination, and his volume of lectures has been widely circulated.

— Rev. R. H. Howard, D. D., of Oakdale, writes:—

"Though not unanticipated, yet was I deeply saddened to hear of the death of Rev. N. G. Clark, D. D., for twenty-nine years the efficient foreign secretary of the American Board of Missions. When the writer was a student in the University of Vermont some forty years ago, Dr. Clark was professor of rhetoric and of English literature in that institution, and I remember him as one of the most lovable and manly, as well as saintly, of men. He was simple and artless as a child, as kindly and genial and guileless and approachable as he was scholarly, spiritually-minded and thoughtful. He was in his prime, an eloquent preacher, and his prayers and extemporaneous addresses in our college meetings were always with unctious, in demonstration of the Spirit and with power. He was especially a great power for good during a very gracious revival that prevailed in Burlington and in the college during the early fifties. How vividly, freshly, now that those once glowing and eloquent lips are sealed forever, come up to my memory certain of his exhortations and appeals! Particularly indebted to him am I, not only for my first large and permanent impulse and stimulus literature-ward, but for the first permanent and effectual impression of which I am conscious within in the direction of a Christian life. To me, therefore, in a peculiar sense, the memory of this most Christly man will ever be 'as ointment poured forth.'"

Brieflets.

The annual Tuskegee Negro Conference will convene at Tuskegee, Ala., Wednesday, March 4.

The Twenty-eighth Annual Report of the Freedmen's Aid and Southern Education Society states that the *Christian Educator*, which has been the official organ of the Society, is suspended, with a deficiency in receipts of \$1,622.01.

The United Presbyterian makes the following very practical suggestion:—

"We have been reading of a Chicago man who receives a good salary for valuable services rendered as a waker-up of other men who are compelled to rise at an early hour in the morning. There are men who render this valuable service in the moral and spiritual world, and while they may not receive any compensation in money, they are entitled to the appreciation and thanks of every lover of righteousness."

A meeting of delegates from the Roman Catholic temperance societies in New York city, representing a membership of over five thousand, recently assembled in Columbus Hall, and voted to sustain the position taken by the majority of the excise commissioners of the city in reducing the number of licenses and raising the license fees.

The Twenty-sixth Annual Report of the New England Branch of the Woman's Foreign Missionary Society has just reached our table. It is a neatly-printed document, containing the minutes of the annual meeting at Providence, reports of the home secretary and the Conference secretaries, with various other reports and interesting data connected with the work of the Branch.

Commander and Mrs. Ballington Booth, of the Salvation Army, have been "ordered to farewell" in nine weeks, dating from the 6th of January. This means that General Booth, the father, and the unquestioned head of the Salvation Army, has decided to make a change of command in the American department. Ballington and Mrs. Booth have been so successful in the nine years of their leadership of the work in this country, and have so endeared themselves to their associates, that there is an expression of profound and general regret that they must go. The order, however, is in harmony with the economy of the Army, and we see no reason for criticism of General Booth's motive in the case.

It is a significant fact, which promises great changes in the future business interests of this country, that cotton mill building in the South in 1895 was phenomenal. The aggregate number of spindles for new mills undertaken during the year and for enlargements of old mills was, in round numbers, about one million, or probably twice as great as ever before recorded in one year. During the year the South's pre-eminent advantages for this industry were for the first time fully and completely admitted by the foremost textile authorities of the world.

January 30 is the Day of Prayer for Colleges. Dr. Payne, secretary of the Board of Education, in an admirable announcement calling the attention of the church to the day, says:—

"It is difficult to conceive of any one object more desirable than that the young people in the schools of Methodism should be genuinely converted and should be thoroughly evangelized in belief and evangelistic in spirit. What else will so conserve and advance every interest of the church and of the kingdom of God among men? This Day of Prayer, rightly observed, cannot fail to produce the most far-reaching and beneficent results. Shall it not be so observed? It is easily possible for every pastor in Methodism to call special attention to this subject from every pulpit and to offer public prayer for church schools, and, especially, for the spiritual welfare of their students, and to give this supreme interest a place in the mid-week prayer service for that week."

It is probable that, at some future day, when the church has learned better how to adapt itself to the non-churchgoer, there will be some form of Christian school for the training of ushers. It is a great art to greet a stranger with so real and hearty a welcome that he is made glad when shown to a seat. Lamentably awkward and chilling is the way in which this very important work is done in some of our city churches. "I will never enter that church again," said a stranger, recently, as he came out of one of the fine edifices in this city. "That usher intentionally ignored me, and gave seats to people all about and behind me who came in after I did." The following paragraph is the announcement of one of the wealthiest and most noted churches of New York city: "So long as there is a vacant seat in the sanctuary, no person shall be kept waiting in the vestibule. Welcome to lofty and lowly! Welcome to old and young! Welcome to capital and labor! Welcome to the wise and unwise! Welcome to all to a place in our Father's house!"

There is very much of practical suggestiveness to the ministry in the following paragraph which we find in the *New York Observer*:—

"It is said of the late Dr. Dale, of Birmingham, that, powerful as he was in the pulpit and on the platform, he was most noticeably in his element when presiding at the administration of the Lord's Supper. An intimate friend, Dr. D. W. Simon, says of him: 'He seemed himself to realize, and caused others to realize to an exceptional degree, the mingled solemnity and familiarity, sadness and gladness, simplicity and profound significance, of the occasion. There was none of the clumsiness, hesitancy, bungling and lack of finish (so to speak) that too often jar on the feelings of the more sensitive, yet he never fell into pompous formality; he was easy without familiarity, and so all who participated did so with a chastened sense of at-homeness that cheered, quickened and solemnly delighted.'"

An inquirer desires to be informed through our columns if the declaration recently made in the *Christian Register* of this city to the effect that the Methodist Church generally is now, through its membership, a patron of the theatre, is true. Our reply is a decided negative. There is no change of conviction in our church regarding this form of amusement. The impudently that any considerable proportion of our fold attend the theatre is unfounded, misleading and unjust. That there is now and then an individual Methodist, or a family, that ignores and disobeys the prohibition of the denomination concerning this matter, we do not doubt; but we do not believe that one per cent. of our membership violates this behest of the church. We invite the *Christian Register* to produce any evidence it has in hand, or can secure, to support its allegations.

The annual public meeting of the New England Sabbath Protective League will be held in Music Hall next Sunday at 3 P. M. Bishop Foster, the president of the League, will preside, and speakers prominent in the different denominations will address the meeting. Presidents

Gates of Amherst and Capen of Tufts will be present. President Blanchard of Wheaton College will speak on "The Sabbath and the Church," and Rev. Dr. Little on "The Divine Side of the Question." Rev. Drs. De Normandie, Brodbeck, Colby and Gen. A. P. Martin are also expected.

The attention of Rev. Dr. C. H. Parkhurst of New York having been called to the published statement that he was in favor of opening the saloons of New York on Sunday, he immediately wrote the following refutation: "I have not advocated open saloons on Sunday, and did not vote with the excise committee of the Chamber of Commerce to refer the question of arbitrament to the people." The fact which makes this minister a pre-eminently wise leader and saves him from the mistakes into which many another man of good purposes is led, is his profound spirituality and his single eye to achieve that which will advance the cause of Christ and the reforms which are directly connected therewith. A friend who heard him preach the first Sunday of this year was most impressed by the unusual devoutness of the man. He concluded his sermon with a request that all in the congregation who wished to spend fifteen minutes in prayer would go with him to the chapel for that purpose. Our informant said that a large proportion of those present gathered with the pastor, as invited, and that it seemed like a revival service.

A Great Southern Bishop.

BISHOP ATTICUS G. HAYGOOD was born at Watkinville, Ga., Nov. 19, 1830. His father, who was of Welsh descent, was an able and upright Methodist lawyer. His mother, also, was a woman of unusual gifts and graces. In her early life she was a school-teacher, and, to the end of her days, as the Bishop himself has said, kept up her knowledge of books, reading Virgil and other Latin texts with great facility. The home of these good people was sanctified by the offices of religion, never having for a day been without an altar of prayer. Among its inmates was a venerable grandmother whose piety was of the earnest and methodical sort so often found among the earlier Methodists. The Negro servants were included in the circle of the household, being always present at the family devotions and receiving such instruction as was necessary to make them Christian men and women. Coming out of this home, it is not strange that Bishop Haygood has been a Christian and a Methodist from his boyhood. In fact, it is difficult to see how he could have been anything else. While he was yet a little child his parents removed to the city of Atlanta, and were influential in the organization of Trinity Church. In that church the Bishop has served, first and last, as sexton, local preacher, pastor, presiding elder, and Bishop.

A good providence sent the Methodist boy to Emory College, Oxford, Ga., an institution in which, from the very beginning, the value of religious teaching has been distinctly emphasized. Graduating in 1855, he at once married, and in the autumn of the same year joined the North Georgia Conference on probation. His first work was as junior preacher under Dr. Lovick Pierce, at Columbus, Ga. In a few years he was recognized as one of the foremost men of the old Georgia Conference. During the war he served some time as chaplain in the Confederate army, and at its close resumed his work in the pastorate. When only a little more than twenty-five years of age he was appointed presiding elder of the Mountain District, in the northern part of the State. There he had a great career and did a work which is likely to last for all time. The year of 1870 witnessed his election to the General Conference. By that body he was made Sunday-school secretary for the whole church, and continued to hold the position until the year 1875, at which latter time he resigned, and became president of Emory College. The affairs of the college were in a desperate condition. It looked, in fact, as if he were leading a forlorn hope. But he had an immense energy, a fund of health that seemed incapable of exhaustion, and limitless devotion. Under his care the college took on new life; very soon more than three hundred students were in attendance. The celebrated Thanksgiving sermon which he preached in the college chapel excited the attention of Mr. George I. Seney, and led to gifts of more than one hundred thousand dollars. During the greater part of his college presidency Dr. Haygood was also editor of the *Westleyan Christian Advocate*. His friends remonstrated against his undertaking so much work; but he insisted that it did not hurt him, and kept to his tasks.

At the General Conference which met at Nashville, Tenn., in 1882, being then only forty-three years of age, he was elected Bishop, but declined to be ordained. Later in the year he accepted the agency of the Slater Fund for the education of Southern Negroes. This action led to some misunderstanding, and caused him to be sharply criticised by people who did not fully comprehend the motives that controlled him. I chance to know that in the whole transaction he pursued a strictly sincere and open course. The real reason why he declined the apparent promotion was that he did not feel at liberty to leave the college in its embarrassed financial condition; and the reason why he subsequently accepted the agency was, among other things, because it opened the way for the relief of the college to the extent of more than twenty-five thousand dollars. The conditions having

all changed, when the General Conference met in St. Louis in 1888, he was again elected to the episcopal office, and ordained, together with Bishop Fitzgerald. Since then he has discharged the duties incumbent upon him with great ability and with much credit to himself. For the last two or three years he was a victim of the grippe, and was unable to meet fully all



The Late Bishop Haygood.

the demands made upon him. This fact gave him great pain, and was frequently the occasion of his undertaking more labor than was good for his health and strength.

It is keeping strictly within the limits of truth to say that, as a man, Bishop Haygood has never had a superior in the Methodist ministry. Independent in thought and action, he shirked no responsibility that came in the order of Providence. I capitolly doubt if he knew what the sensation of fear meant. Though an intense Southerner in all his beliefs, he did not hesitate at times to throw himself squarely across the prejudices of his people. His little book, "Our Brother in Black," which is an appeal for justice to the Negro, stirred up a good many antipathies and caused him to be severely criticised in the public press. To no one of these criticisms did he pay the least attention. Believing he was right, he was utterly indifferent to the consequences, and perfectly willing to postpone his vindication until God should bring it to pass.

In the pulpit and on the platform Bishop Haygood has always been one of the leaders of his church. While not possessing the rare oratorical gifts of Bishop Pierce and some other eminent Georgians, he had, notwithstanding, a command of terse and vigorous English such as is given to only a few men. His voice, in its best condition, was like a battle-cries, carrying with it the assurance of victory. It was characteristic of him in all his mental processes to move on straight lines. He always saw what he was aiming at, and went to it without turning to the right hand or to the left. There was a deep undercurrent of pathos in his nature. I have heard him preach when his emotions seemed to swell like the surge of the sea. At such times no heart could withstand him. He has always been a writer as well as a speaker—a combination not often occurring. It is probable that no man of his time has furnished so many communications for the church press. First and last, he has been also the author of many books. I have spoken of one of these above. Others that have had a great sale are: "The Man of Galilee," "Jack-knife and Brambles," and "The Monk and the Prince." These volumes are all for intelligent people who have not time for extensive research, and being couched in the simplest and purest language, they have reached the popular heart in a most effective way.

To say that Bishop Haygood was himself a scholar would be to make a statement needing qualifications. He possessed great natural aptitude for learning; but all his life long he was much more careful about the larger aspects of things than about those minutest details that are supposed to constitute the sum of fine scholarship. His character had about it a certain cosmopolitan breadth and healthiness. He never rode any hobbies. Everything human had an interest for him. In the church he did not confine himself to one thing, but was the friend and advocate of missions, of higher education, of a better journalism, and of a more effective pastorate. His mind was not an isolated island, but a continent.

Those who never met Bishop Haygood in the social circle, can have no conception of the charm of his character; he was bright, humorous, and lovable to the last limit. A truer friend never lived. I verily believe that he would have counted it no hardship to die for those he loved. His contempt for cant and pretence was strong. He actually hated Phariseism of every kind, regarding it as a form of malaria that poisons the air and brings death to all high virtue and all true religion. Who can tell the worth of such a man to the world? He will be remembered as a public benefactor when all his small critics lie forgotten in dishonored graves.

E. E. Hoss.

Nashville, Tenn.

The Sunday School.

FIRST QUARTER. LESSON V.

Sunday, February 2.

Luke 5: 17-26.

(Read Luke 5: 1-39; 6: 1-11. Commit verses 22-24.)

Rev. W. O. Holway, U. S. N.

THE POWER OF JESUS.

I. Preliminary.

1. Golden Text: *The Son of man hath power upon earth to forgive sins.*—Luke 5: 24.
2. Date: A. D. 28.
3. Place: Capernaum.
4. Parallel Narratives: Matt. 9: 1-8; Mark 2: 1-12.
5. The Section: This includes our Lord's removal to Capernaum after His rejection at Nazareth; the renewed call of four of the disciples; and several miracles—curing the demoniac, Simon's wife's mother, and "divers diseases," multiplying the fish in Simon Peter's net until it threatened to break, and touching and cleansing the leper. The ease and simplicity with which these astonishing "works" were performed, the compassion evinced by them, and the significance of a supernatural power so mighty that nothing would be too hard, are points to be especially noted.
6. Home Readings: Monday—Luke 5: 17-26. Tuesday—Mark 1: 22-34. Wednesday—Luke 7: 36-50. Thursday—Acts 13: 26-35. Friday—1 John 2: 1-12. Saturday—Psalm 135. Sunday—Psalm 28.

II. Introductory.

Our Lord had returned to Capernaum after completing His first missionary circuit of Galilee. Among His hearers one day while He was teaching in a private house were a number of Pharisees and scribes who had been attracted from Judaea as well as Galilee by the reputation of Jesus' words and works. They were mentally weighing His strange and authoritative proclamation of the kingdom of God when an interruption occurred. Over the head of the Speaker there was, first, a noise of persons tearing a hole through the roof; and then four strong pairs of arms were discerned through the opening, lowering on a pallet a helpless figure directly into the presence of Jesus. It was a paralytic, who had been brought to the door by his friends; but, finding access blocked by the dense crowd, they had carried him to the roof, and overcome its obstacle by "breaking it up." There was no lack of faith in this case, and no delay, therefore, was necessary to invoke it. But it was not the cure alone, or even primarily, that the sufferer wanted. He could not speak, but Jesus could read his thought; and to this unspoken desire our Lord at once responded: "Man, thy sins are forgiven thee." A murmur of condemnation rose at once from the unbelieving critics around Him. They accused Him of blasphemy. Jesus met the charge instantly and answered it. They looked upon Him as a man only, while He claimed to be more than a man—the Messiah, the Son of God. Being the latter, to heal and to forgive were equally easy. To forgive would be to exercise an invisible power; to heal would be palpable to the senses, and would carry with it its own evidence. Therefore that they might have proof that He was not a blasphemer, that He was the Son of man and therefore possessed "authority on earth to forgive sins," He wrought before them a visible act of Almighty power. He bade the prostrate, helpless man rise, take up his couch and depart to his own house. And, to the astonishment and discomfiture of the Pharisees, the man instantly obeyed.

III. Expository.

17. On a certain day (R. V., "on one of those days").—Luke pays no great attention to chronological sequence. We learn from Matt. 9: 2-8, Mark 2: 3-12, that the place was a house in Capernaum, and that Jesus had just returned to that town, probably from His missionary tour in Galilee. Pharisees and doctors of the law.—Matthew and Mark call the latter "scribes." Galilee, Judaea and Jerusalem—attracted by His fame as a miracle-worker and teacher, and on the alert to detect in Him, if possible, imposture or double-dealing. Long before this our Lord had broken with the Pharisees at Jerusalem. Power of the Lord was present—as shown immediately after. That "power" was not restricted; never in our Lord's career was it wanting when needed. To heal them.—The R. V. reads: "The power of the Lord was with him [Jesus] to heal."

These scribes formed an exceedingly powerful organization in the time of Jesus. The synagogue services gradually developed a class of zealous scholars who made the study of the law their profession. This study required a man's whole time, and the scribes had become a special learned class, which charged itself with the care of the law, as the priests and Levites took charge of the temple services. Celebrated teachers collected disciples, and taught them. As a rule the rabbis learned some handicraft whereby to support themselves, for they charged no fees for their instructions. Their political importance was great, for it was their instructions which developed the whole Jewish life from the cradle to the grave in the precepts of the law, and prevented the nation from amalgamating with the

Gentiles. They fulfilled the Mosaic law by multiplying its precepts, and intensifying its minute ceremonial observances, and therefore were instinctively opposed to a Teacher whose aim was to enforce the moral ideas which lay beneath the Mosaic code (Lindsay).

18. Behold—calling attention to something remarkable. Men brought—four of them, according to Mark. In a bed—utterly helpless. The Greek word for "bed" differs in each Gospel: In Luke the classic diminutive *klinidion*—"little bed"—is used; in Matthew, *kline*—"bed"; in Mark, *krabbatos*—"pallet" or "mat." Palsy—a frequent disease in the New Testament; a nervous malady, sometimes local or partial, sometimes entire and disabling. The term also covered in ancient times cataplexy, lock-jaw, and "cramps," the latter frequently causing excruciating pain. Sought to bring him in.—Mark tells us that the crowd was too dense for the party to enter by the door.

19. Went upon (R. V., "went up to") the housetop—using the outside stairs for the purpose. The whole proceeding illustrates "the active, and as it were nobly impatient, faith of the man and his bearers." Let him down through the tiling.—"The whole affair," says Dr. Thomson ("Land and Book"), "was the extemporaneous device of plain peasants, accustomed to open their roof and let down grain, straw and other articles, as they still do in this country. I have often seen it done, and done it myself, to houses in Lebanon. I have the impression, however, that the covering, at least of the *lewan* (court), was not made of earth, but of coarse matting, or boards, or stone slabs, that could be quickly removed."

If four men are needed to help one man to the Saviour, let four men take hold and do it. The last thing in the world to scribble on is bringing souls to a hope of salvation. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus (Trumbull).

20. When he saw (R. V., "seeing") their faith.—Others saw only cleverness or perseverance in the act of these bearers; He saw faith; and not simply the faith of the friends, but also that of the sufferer himself. Man—in Mark, "son;" and in Matthew, "cheer up, son," which, says Farrar, "were probably the exact words used by Christ." Thy sins are forgiven thee.—Jesus was reading the sufferer's heart and detecting its inmost wish. Meyer and other commentators believe that the man's disability had been brought about by sinful excesses; and quite likely the sufferer himself feared that his sins would stand in the way of his cure by the Saviour. It was necessary, therefore, that his fears should first be dispelled and his troubled conscience quieted before the body was attended to.

21. Who is this?—The tone is contemptuous, as the original word indicates. Which speaketh blasphemies?—From first to last the scribes condemned Jesus for uttering "blasphemies," literally, "abusive or injurious talk," but the Jews used the word especially of curses against God or claiming His attributes. They were right in their theology; but wrong in their application. They were right in asserting that only God, against whom sin is committed, can forgive transgression. Any mere man who presumes authoritatively to forgive sin is a blasphemer. This "man" had done so; had done what no prophet however holy had assumed to do; and was therefore condemned. But the error of the scribes lay in refusing to see that Jesus was more than human—superhuman.

22. Perceived their thoughts (R. V., "their reasonings").—They had not spoken out their judgment, but Jesus knew what was in man, and was in the habit of answering the very thought of the heart. What new evidence must this have furnished of His divinity! Says George Herbert: "God sees hearts as we see faces." What reason ye?—In Matthew, "wherefore think ye evil?" Christ's claim is bold, but consistent. If He were what He claimed, it was evil, sinful, for them to misjudge Him as they had done, or question His power to forgive.

23. Whether is easier? etc.—"An impostor might say 'thy sins have been forgiven,' without any visible sign whether his words had any power or not; no one could by a word make a man 'rise and walk' who had not received power from God. But our Lord had purposely used words which while they brought the earthly miracle into less prominence, went to the very root of the evil and implied a higher prerogative" (Farrar).

By doing that which is capable of being put to the proof, I will vindicate My right and power to do that

which in its very nature is incapable of being proved. From this which I will now do openly, and before you all, you may conclude that it is no "robbery" upon My part to claim also the power of forgiving men their sins (Trench).

24. That ye may know—have convincing, palpable evidence. The Son of man—a favorite, self-chosen appellation of our Lord, borrowed from Daniel, and understood by the Jews to be synonymous with the Messiah. Our Lord used this title eighty times. Hath power on earth—authority brought from heaven, and a prerogative of My divine nature. Says Alford: "The Son of man, as God manifest in man's flesh, has on man's earth that power which in its fountain and essence belongs to God in heaven." I say unto thee, etc.—The forgiveness had already taken place. It was independent of the healing which might or might not have been added. It was added, in this case, primarily to establish Christ's claims. Priestly claims to absolve sins when submitted to a test like this ingloriously fail.

25. Immediately—no delay. Took up that whereon he lay.—"This circumstance is emphasized in all three narratives to contrast his previous helplessness ('borne of four') with his present activity. He now carried the bed which had carried him, and 'the proof of his sickness becomes the proof of his cure'" (Farrar). Glorifying God—showing that he recognized the Almighty Hand, and that the soul cure was as perfect as the body cure.

26. All amazed—astonished. These feelings were mingled—fear (awe), amazement, gratitude. Faith, however, is not mentioned. Men may wonder without believing. Says Stock: "The words, 'they were all amazed,' should be, 'amazement seized them all,' and 'amazement' in the Greek is a remarkable word; it is the original of our 'ecstasy,' and is the word rendered 'trance' in Acts 10: 10; 11: 5; 22: 17." Strange things—"paradoxes."

Abbott sums up as follows: "Of this whole incident it may be remarked, 1, that it strikingly illustrates the difference in spiritual authority between Christ and His apostles, none of whom assumed to forgive sins; 2, that it affords a test for all claims by a hierarchy to pardon sin, or authoritatively to promise absolution of sin; if they possessed power to absolve from sin, they should be able, as Christ, to relieve from the temporal consequences of sin; 3, that it illustrates the gentleness of Christ; 4, that it may be regarded as an enacted parable of sin and redemption."

IV. Illustrative.

1. One of the smart advertising dodges practiced in Philadelphia is the sending a well-favored, full-faced, rosy-cheeked, hearty-looking young man—the very picture of health and embodiment of life—along the principal business streets, all placarded over with announcements of the kind of bread he is fed on. It is a baker's advertisement, and by no means a bad one. So anybody can read the rum-seller's sign on the faces of his customers, as they pass along the street. And the tobaccoist has his cards in the very eyes and on the cheeks of young men who buy of him. Every person gives evidence, in his walk and conversation, and in the very expression of his countenance, of the nutriment which supplies his head and heart (H. C. Trumbull).

2. I had a friend who stood by the rail-track at Carlisle, Pa., when the ammunition had given out at Antietam; and he saw the train from Harrisburg, freighted with shot and shell, as it went thundering down toward the battle-field. He said that it stopped not for any crossing. They put down the brakes for no grades. They held up for no peril. The wheels seemed to be on fire with the speed as they dashed by. If the train did not come up in time with ammunition, it might as well not come at all. So, my friends, there are times in our lives when we must have help immediately, or perish. The grace that comes too late is no grace at all. Oh, is it not blessed to think that God is always in such quick pursuit of His children? (Talmage.)

Entertainment of General Conference.

TO ALL THE CHURCHES: The Committee on Entertainment for the General Conference of 1896 desire thus to appeal to you in the interests of the collection for its expenses. The Book Committee, to whom this matter was intrusted, have made a careful estimate of the amount that will be needed to pay,—

1. The traveling expenses of delegates.
2. Board while at Cleveland.
3. The expenses of the secretaries, judicial conferences, fraternal delegates, commissions, etc., which are paid from this fund. (There will be no expense to the church at large for build-

ings, etc., as that is to be provided for by the people of Cleveland.)

The amount required is \$80,000 or more. There are now seventeen foreign Conferences, and the traveling expenses alone of these delegates from all parts of the world will be a much larger item than ever before. Towards that their Conferences pay but little, as they are mission fields, and are not asked to contribute except on the basis of their self-support.

An apportionment has been made to the Conferences which is the same in amount as that for the Episcopal Fund for one year. But this is a quadrennial apportionment instead of an annual one; moreover, this is not prorated with the receipts of presiding elders and pastors as that is, therefore it is liable to be overlooked. The returns at this writing from the Conferences already held are so unsatisfactory as to cause anxiety.

Therefore this appeal to all the churches. Will you not see to it that the amount apportioned to your church is raised at once and forwarded to the Book Agents, who are its custodians until the General Conference meets? We appeal thus directly to you. There are no secretaries or paid agencies of any kind to solicit this money, although the sum of it will compare favorably in amount with that raised annually by some of our benevolent societies.

You may be assured that it will be economically administered. This is a debt the church will owe in May next.

In behalf of the Com. on Entertainment,
A. J. PALMER, Chairman,
W. F. WHITLOCK, Secretary.

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The Conferences.

(Continued from Page 8.)

League in Waterville, and having experience in its workings, they spoke advisedly. Their arguments were convincing and their appeals stirring. No one who listened to them but felt that it was a crime to allow the eleven liquor saloons in the village to continue their nefarious work unmolested. The last speaker showed that to maintain these saloons cost \$2,000 more than would pay the current expenses of the town—schools, roads, poor, town officers, etc.; that the officers were to blame for not enforcing the prohibitory law and the people were to blame for not backing them up. It is to be hoped that practical results will follow from this meeting—that the people of Skowhegan will arise and make short and decisive work in destroying the rum fiend.

Fairfield.—The Epworth League has undertaken the support of a school in China at the cost of \$40 a year. The Junior League has been organized and holds weekly meetings studying Bible history and taking up temperance and missionary work. It numbers 50. The W. F. M. S. is working enthusiastically and a W. H. M. S. has been organized. Two have started in a Christian life recently in the village.

Fairfield Centre is undergoing a spiritual revolution. The congregations have largely increased and twelve have professed conversion. In a neighborhood near by twenty more have been converted and reclaimed. A Christmas tree and a generous purse for pastor and family were among the good things of Christmas. A pastor's Bible class has been organized and held in the audience-room, which has brought in twenty new scholars.

Portland District.

Elliot.—This society had a Christmas generous as that of Northern Europe, though not so long a celebration. A rich Christmas dinner was provided for the church people and all their friends, and it was free. The people spent the afternoon and evening at the church, having appropriate exercises for entertainment interspersed with social hours.

South Berwick.—We learned that this church had Christmas exercises of special interest, and the pastor and his family were generously remembered.

York.—The people are enjoying their beautiful house of worship. The audience-room enlarged is about as well filled as the old room was. The Christmas exercise was a great success. Mrs. Blaisdell, the organist, gave time, thought, and skill in preparation for the entertainment.

Kittery.—Repairs have been made upon the vestry, additional insurance placed upon the property, and the money to pay for the same secured. A generous purse of money was presented to the pastor and his wife, together with many beautiful presents, as a Christmas token of the people's esteem. A children's meeting is conducted by the pastor each Sabbath afternoon.

Kittery, First Church.—We met Rev. D. Pratt here just long enough at the beginning and close of a service to say "How do you do" and "Good-bye." He is full of his usual faith and hope, and is giving the people something to think about.

Kennebunk.—This charge had a delightful Christmas, with supper and tree; and *Saco Road* had a concert and tree. The pastor, Rev. W. P. Lord, received valuable presents from both places. There is a revival spirit, and special meetings will be held.

Biddeford.—Improvements have been made upon the large vestry and League room, with rose tint for walls and straw tint for ceiling, and improved lighting for vestry and audience-room. Christmas Eve, under direction of the Mercy and Help department, many parcels were left in the vestry for distribution. As the church fences were not up on this occasion, David Nelson, who is rendering valuable service as city missionary, co-operated in the distribution. Christmas night there was an interesting program, with gifts for the children. Dr. Hamilton and Dr. M. C. B. Mason were recently here to champion the great cause of Southern education.

Newfield.—Here begins the fourth quarter, and on the trip we heard naught about bonds, and Turks, and arbitration, but, "What does the mercury register?" From zero to 25 below, according to time and place. A new organ has been provided. The pastor conducts a children's meeting in a school-house at the close of a village school. This is getting back to the old union of school and church, and is suggestive of a chance to improve opportunities. Rev. Robert Lawton had a unanimous invitation to return for the fourth year.

Sanford.—The church debt of \$472 has been paid. Some offerings came over the charge limits, to secure which the pastor, Rev. G. F. Millward, wrote sixty letters. The children's class, besides \$10 for missions, contributed \$42 on the debt. The Epworth League and Ladies' Circle had a hand in this. They have raised \$40 for the Sunday-school library, and appreciate the books sent from Woodford. The pastor closes a very successful five years' pastorate.

Alfred.—The pastor, Rev. T. N. Kewley, has organized a Junior League, and he conducts the exercises Sabbath afternoons. The interest taken in children is an encouraging feature of our work. The Sabbath evening meetings are specially interesting. About \$1,300 have been expended in improvements during the year. The pastor had an earnest invitation to return for the fifth year. The children have been using a tithe gleaner furnished by Rev. A. A. Kidder, of Mystic, Conn. Each one holds \$5 in ten-cent pieces, and the cost is 75 cents per dozen. These for a change have proved a happy hit here. They are worth trying after the larger offerings have been taken, or taken so as not to be substitutes for the others. With a little enthusiasm the result surpasses expectations.

Most of the churches are now in the midst of special services. May God in grace and power visit His people!

Vermont Conference.

Montpelier District.

Williamsville and East Dover.—Special revival services have been held at East Dover for two or three weeks. Good results have been reported. The pastor, Rev. S. P. Fairbanks, has been assisted by Rev. C. E. Flint.

Bradford.—At Christmas time Rev. F. W. Lewis received from his parishioners a fine

sleigh, handsomely upholstered, to take the place of the one burned last August in the fire that so nearly destroyed the church property. Mrs. Lewis received from her Sunday-school class a liberal purse of money and a nice silver butter-dish.

Montpelier.—An impressive watch-night service was held in the church. The earlier part of the evening was in charge of the Junior League. The Epworth League then took charge of the services for an hour. This was followed by a sermon by Rev. H. A. Spencer, and addresses by Rev. L. L. Beaman, presiding elder, Rev. F. D. Handy, of Mechanicsville, and the pastor, Rev. A. H. Webb.

Northfield also observed watch-night. The program included an hour by the Epworth League, a sermon by the pastor, Rev. L. P. Tucker, a roll-call of the church, and the sacrament of the Lord's Supper. During the last quarter 4 have been baptized and 4 received into the church—3 from probation and 1 by certificate. The pastor received a purse of \$35 at Christmas time, besides other presents of value.

Bondville.—The recent high wind blew down the spire of the church at Bondville. It was a close call for the inmates of the parsonage, as the spire fell toward it. One end rested on the roof of the church and the other buried itself several feet in the ground just outside the bedroom window. The roof of the parsonage was injured slightly and some of the glass in the window at the head of the bed where Mrs. Tucker was still sleeping was broken out; but fortunately no one was injured. Plans for a new corner tower have been submitted to the quarterly conference and work will be immediately commenced on the same. Rev. S. H. Tucker, the pastor, has been doing excellent work in Bondville.

Weston.—Rev. C. N. Krook, pastor, received at Christmas a present in cash of \$20 and other presents amounting to nearly as much more.

Ludlow.—The pastor's wife at Ludlow was very handsomely remembered on New Year's day by the members of the church, who presented her with a fur cape. The pastor, Rev. A. E. Atwater, was also remembered in a very substantial way. A union watch-night service was held. The Epworth League has organized its literary work and will pursue a course of study in physiology and Bible geography. A good interest prevails in the church. Several conversions have occurred recently, of whom some are heads of families.

Wilmington.—Two baptisms have occurred recently, and there are more to follow. Rev. and Mrs. R. C. T. McKenzie, like so many others of our pastors' families, were very substantially remembered at Christmas time. Among the gifts received by them was a beautiful silver service and a sum of money.

Bellows Falls.—The pastor, Rev. J. W. Naramore, has been giving a series of sermons on Sunday evenings on "Home" topics. The church has been well filled and the sermons listened to with a great deal of interest. All departments of work are vigorously pushed by the pastor.

St. Johnsbury District.

Island Pond.—The following in a local paper concerning the popular pastor of our church at this place and one of the leading stewards of his church is "too good to keep": "A brother of Rev. G. O. Howe is superintendent of the experiment station in Burlington, and it was but natural that Prof. J. L. Ellis (also connected with the station) when here last week attending the agriculture meetings should seek out the reverend gentleman. Before calling on Mr. Howe, however, the Professor singled out one of the audience as having a clerical mien and accosted him. The man so accosted was E. F. Hobson, and proud of the idea that he had been mistaken for Rev. Mr. Howe, he became quite elated and carried his head very high—so high, in fact, that some time after, in going to his store, he entered through a large pane of glass instead of by the door. We are glad to add that Mr. Hobson, having gloves on, escaped being cut by the broken glass, but his shoulder is yet quite lame from the fall."

Pastor Howe issued a very neat and attractive calendar to his parishioners on New Year's day. It ought not to be said of Mr. Howe that he "keeps up with the procession"—he stands at its head.

Plainfield.—Miss Jennie Hammond has been elected president of the King's Daughters. This society will soon give an "antiquarian supper." The W. U. T. U. is taking up the reading of "A Great Mother," in their regular meetings. A successful course of lectures has been given under the auspices of the church during the fall and winter. The pastor, superintendent and Sunday-school teachers were liberally remembered at Christmas.

Barre.—By vote of the quarterly conference a furnace with nine registers is being put into the parsonage; also hot water for the bath-room, wash-bowls and sink.

Hardwick.—Upwards of two hundred sat down to the dinner tables at the New Year's reunion, and a good time generally was enjoyed. The reports for the past year showed general prosperity, and everybody was happy.

Waits River.—Rev. J. J. Munroe, the recently-appointed pastor, is a Congregationalist, having recently severed his connection as acting pastor of the Albion Congregational Church. His family will remain at Albion during the winter.

Week of Prayer.—According to the local papers this season of special intercession seems to be generally observed throughout the district save in some places where extensive revival meetings have already been held or are contemplated in the near future. A good religious interest seems to prevail throughout the district as a whole, and pastors and churches are alert and active in pushing the battle to the gates.

Personal.—News just comes to hand that Hon. John B. Corlies, of Detroit, Michigan, a graduate of the Seminary, class of '72, has been elected to our national Congress. Thus do our Seminary boys go out into the broad world and make a place and name for themselves.

South Barre.—Rev. J. A. Sherburne, in spite of increasing years and infirmities, keeps manfully at his post, preaching here each Sabbath and also superintending the Sunday-school. As far as his strength permits, the Conference has no more faithful and diligent pastor than Mr. Sherburne, and the seed which he sows so faith-

fully will surely some time result in a bountiful harvest.

Lyndonville.—After a very long and severe illness, in which her life was several times despaired of, Mrs. G. G. Morrison, one of the best beloved and most active members of the church, is slowly rallying, greatly to the delight of her family and the church.

Canaan.—Rev. John L. Wesley, pastor, reports general prosperity, with good congregations and a healthy interest in all branches of the work.

Westfield.—The Epworth League gave an antiquarian supper to seventy persons on New Year's day, and tendered their pastor, Rev. Albert Gregory, a donation party, Jan. 15.

Barre.—Dec. 31, at the close of the League meeting, of which he has taken efficient charge, the young people of the church to the number of about seventy marched in a body to the residence of Hon. Geo. H. Blake, the editor of the *Monitor* and the efficient superintendent of the Sunday-school, and at the close of a pleasant social gathering presented him with an elegant ice pitcher. This is a well-deserved tribute to one of the prominent laymen of the district.

Unless the unexpected happens, two towns within the district limits—St. Johnsbury and Barre—will each have a fully equipped electric railroad within the next nine months, the proper contracts having been signed by the incorporators in each case. This indicates that the world moves up in Vermont as well as elsewhere, and that the march of improvement will give added opportunity and inspiration for all forms of religious activity. Island Pond expects soon to rejoice in the blaze of electric lights. Several other towns on the district have recently achieved that distinction, and material affairs are booming generally.

Personal.—Mrs. Hamilton, the wife of the presiding elder, has been quite ill for some time, but is now slowly convalescing. Between this illness and that of a daughter, Miss Mabel, in the fall, the family of the elder has been much afflicted the present year. But his work on the district seems to be in no wise lessened, and he responds, as far as possible, to all of the many calls made upon him, doing his work with fidelity and efficiency.

RETLAW.

St. Albans District.

St. Albans.—[An] old-fashioned watch-night was held, with sermon and social meeting. The effect was to deepen religious feeling and increase consecration to our Lord for the New Year. Dr. Nutter has issued an open letter to the rum-sellers, inviting, and urging them to quit the business.

St. Albans Bay.—Rev. M. H. Ryan is slowly recovering, though not able to sit up. Rev. A. B. Truxx, of Swanton, is supplying the pulpit.

Elmore.—The total cash gifts to pastor and wife within eight days amounted to \$50, with many other useful things.

Personal.—The presiding elder, Rev. L. O. Sherburne, begins the fourth quarter of his district labors, Jan. 23, expecting to attend every quarterly conference, morning, afternoon, or evening.

Morrisville.—The Epworth League commences this month to publish a monthly paper. The Week of Prayer was observed with; union services.

Moretown.—Rev. H. H. Reynolds, evangelist, has been holding meetings in this place.

Swanton.—David Lawrence died Monday, Jan. 6, after a brief illness. He was a prominent member of the church, and contributed largely to its support and to the building fund.

Enosburg Falls.—Evangelist Whittier has begun a three weeks' series of meetings in the Methodist church at this place.

Essex.—Rev. C. P. Taplin has not been able to take up the Colchester work since his sickness. Rev. M. R. Barney has kindly filled the pulpit for him. Mr. Taplin is improving slowly. He is longing and praying for strength to work his large field. At Essex Centre a fine Christmas entertainment was enjoyed. On New Year's eve a large number of people gave Mr. Taplin and family a surprise visit, and left substantial tokens of Christian love. Evangelist Jordan commenced a series of meetings Jan. 11.

Locknow District, India, does not exactly belong to us, but the presiding elder belongs to Vermont. Dr. E. W. Parker writes, under date of Dec. 7, that he had, by special invitation, attended eight camp-meetings to preach the destruction sin brings and the pardon Christ gives. For the preachers his theme was, the gift of the Holy Ghost as a special power for work. The ministry called for, is called by the

Holy Ghost, separated unto the Holy Ghost, sent out by the Holy Ghost, and filled with the Holy Ghost. He says: "I never was so filled and ready for work as I am now. The district work is moving. We had the largest and best camp-meeting this year we ever had."

Colchester.—A pleasant surprise was given Rev. and Mrs. M. R. Barney, on the celebration of the thirtieth anniversary of their marriage. A social hour and short literary

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and musical entertainment were enjoyed. Prayer was offered by Rev. A. A. Holbrook. The exercise was led by Mrs. F. R. Nelson, with Scripture responses by a company of young ladies. They received, beside a purse of money, many valuable and useful household articles. This testimony of esteem will be treasured.

Hingham.—The ladies of this church have made a new departure. They held a social gathering at the church parlors, at which a good dinner and literary treat were provided without charge. All Christian people and their well-wishers were invited.

Personal.—Rev. Dr. C. S. Nutter, of St. Albans, was called to Boston on account of the death of his wife's mother, Mrs. Hoit. Rev. G. L. Story supplied the pulpit, Jan. 12.

Richford.—The union evangelistic meetings were largely attended, notwithstanding the cold weather, and were seasons of great benefit. The awakening is extensive and deep. Mr. Whittier has had large experience as an evangelist, having been twenty-eight years in this work, with the best of results. Fifty persons have decided to be on the Lord's side.

Milton.—The union meetings held last week were well attended. Cold weather interfered slightly. The meeting Sabbath evening was at the Congregational church, when Rev. R. J. Chrystie preached an impressive sermon.

West Enosburgh.—Mr. Charles S. McAllister has given property in Montgomery, valued at \$5,000, to the Seminary at Montpelier. D.

East Maine Conference.

Rockland District.

Christmas was observed by nearly all our churches. Presents to pastors and their families are too numerous to mention.

Watch-meetings were held in many of our churches with helpful results. The Week of Prayer was fruitful in several churches. Revival meetings are being held on all parts of the district.

Round Pond.—Several conversions have occurred, and the church has taken advance ground. Pastor Edgett is much encouraged. He was assisted by Evangelist Buffam.

Bristol Mills.—Improvements on the church property are still in progress. Their motto is, "Do all we can and pay as we go."

Morrill.—Eighteen conversions have occurred. The pastor, encouraged by a "vision of victory," labored nearly two months for this result. This is Rev. H. I. Hoit's first charge.

Friendship.—A new Mason & Hamlin organ, imitation pipe top, has been placed in the audience-room. The cost was \$180, one-half of which was obtained by the Epworth League. Nearly all the benevolences have been raised and all departments are prosperous. Special services are being held at East Friendship with good interest.

Boothbay Harbor.—Three have been baptized and 10 received on probation. Large congregations and helpful services are reported.

Rockland.—Jan. 5, 12 were received to full membership. Jan. 12, Pastor Bradlee preached a missionary sermon and raised \$100 by subscription. Revival services are being held.

Thomaston.—The church is to be dedicated early in February.

North Waldoboro.—Rev. J. L. Folsom is assisting the pastor. There have been several conversions. O.

New Hampshire Conference.

Dover District.

At Greenland, about the middle of last October, the Sunday-school organized a Home department under charge of the second assistant superintendent, Miss Emma Barry. Miss Barry made 74 calls and enrolled 46 scholars for the home study of the lesson. Some have also been induced to attend the regular sessions of the school. Five helpers assist in carrying on the work, who make regular visits, report the work, give attention to the sick, distribute papers, etc. The work is proving to be a blessing in more ways than one.

The Week of Prayer was a revival season at St. Mark's, Lawrence, with a large attendance. Sunday evening, Jan. 12, twenty-seven sought salvation at the altar and two more on Monday evening, all young people. Finances have taken a good start in this church since the new year opened. The meetings are continuing this week.

Grace Church, Haverhill, is holding revival meetings for this month of January, with a slowly rising tide of spiritual interest. Evangelist Fowler is assisting Pastor Reynolds. A profitable watch-meeting was held, at which about six score stayed through. Four have lately been received into full membership and 4 on probation. One backslider of long standing has been reclaimed. The pastor is negotiating for aid in a convention to be held the first week in February, at which he hopes for the presence of Dr. M. D. Collins and the Revere of Providence, besides brethren from our home field. G. W. N.

Concord District.

Tilton.—During the past quarter 27 persons were received into membership here—8 from probation and 19 by letter. This church has five classes, and, according to reports to the quarterly conference, it has, probably, the largest class-meeting attendance (exclusive of the large class in the seminary) of any church in the district. The Ladies' Aid Society has been recently reorganized, and with Mrs. Durrell as president it is expected to be helpful to the church in many ways, and in no way otherwise than helpful. The strength and efficiency of the pastor, Rev. R. Sanderson, appears in his wise leadership as well as in the pulpit. The Epworth League numbers 64 members, and under its excellent president, Mr. Simonds, is prosperous.

Jefferson.—The new and beautiful church edifice at the Meadows, in this town, was dedicated Sunday, Jan. 12. A congregation of two hundred crowded the place. The cost as reported was over \$2,300, of which \$450 debt will remain on the property. Nearly \$500 were given by friends living in New York city and elsewhere who spend their summers at this mountain resort. The people in the vicinity have given liberally of their means—about to the extent of their ability they thought—but \$50 were raised on the day of dedication. The people realize that they are, most of all, indebted

for this church to the push and persistency of their pastor, Rev. W. A. Loyne. He is one of four pastors on the district who are on their fifth year; and who will take his large field as a problem to be solved.

Colebrook, East Colebrook and East Columbia.—These are the three most northern charges in the Conference. They are in a fertile region, watered by the Connecticut and Mohawk Rivers. Rev. G. W. Farmer and Rev. Willis Holmes entered this territory together five years ago, the first as pastor in the thrifty village first named above, and Mr. Holmes as pastor of the other two churches, situated on the hills five miles away and five miles apart. They have labored in brotherly harmony and with diligence, patience and cheerfulness. Resolutions expressive of appreciation and esteem for them were passed in their respective quarterly conferences. The church in Colebrook village and the parsonage have meanwhile been much improved and are in good condition. This is true also of the other two churches. The present plan is to change the residence of the pastor of these churches from East Columbia to the valley midway between the churches. Committees were appointed for this purpose. Good preachers and pastors are expected for these charges, to succeed those who will soon leave for other fields of labor. May the incoming and departing alike find their opportunities of soul-winning and usefulness enlarged and worthy of their best gifts!

Groveton and Stratford.—The quarterly conferences of these churches invited their pastor, Rev. I. C. Brown, to return the second year. Stratford is invigorated and has \$1,100 in hand to be used in rebuilding the church. Groveton, by paint, paper, renovated carpet and new pulpit and pulpit suite has recently much improved its pleasant audience-room. Souls have been reached and saved here and at Stratford through the ministry of the pastor. S. C. K.

N. E. Southern Conference.

Providence District.

Woonsocket.—Seven were received into the church at the January communion service. The pastor, Rev. J. H. Allen, is keeping the project for a new church before the people and is very hopeful of success. It is now proposed to sell the old property and remove to a new location on Blackstone St. Pastor Allen offered the prayer at the inaugural of Mayor Greene, Monday, Jan. 6. Rev. J. H. Nutting, a former pastor, was also present.

Woonsocket, French Missions.—Twenty-one names, representing the result of our work among the French population of Woonsocket, were transferred to the English-speaking church, Sunday, Jan. 5. A French class has been formed and a preaching service is held every Sunday afternoon. Rev. Alfred Barlet, a local preacher, has charge of the class and work. Thousands of dollars have been expended in this work, and the question naturally arises: Does it pay to spend so much in an endeavor to make proselytes?

Riverside.—Rev. A. J. Myers is preaching a series of popular sermons Sunday evenings. His sermon on "Dreams" is very highly spoken of. This church ought to be placed under the supervision of the Providence City Evangelization Union. If the debt could be paid, a more vigorous life would be assured.

Providence, Swedish.—Our Swedish work in Providence is prospering. The present church building is too small for the congregations, and it is proposed to sell the property and remove to a better location to secure more room and increased facilities for the growing work. The pastor, Rev. O. H. Thorsblad, made a statement of their purposes to the City Evangelization Union, which was heartily approved, and a committee was appointed to co-operate with the church in the work contemplated.

Hope St.—Sunday, Jan. 5, 4 were received on probation and 2 by letter. The Sunday-school and Epworth League are in a flourishing condition, and a Junior League of fifty members has recently been organized. The work of the deaconess, Miss Taggart, has been a great help to this church, and much regret is expressed that a severe attack of typhoid fever has prevented a continuance of her work. She has the sympathy and prayer of the church in her sickness. The health of Rev. J. S. Bridgford, pastor, is improving and his estimable wife is slowly recovering.

Broadway.—Union services have been held in the Chestnut St. and St. Paul's Churches during December and January. In the month of February the several pastors will unite in revival work with the Broadway Church. The church is being revived, and some have sought and found Christ. The Methodism of the en-

tire city feels the effect of these union services.

St. Paul's.—This is an "up-to-date" church. It enjoys a revival all the year. Thirty-four conversions are a part of the results of the recent revival services, and seekers of salvation are numerous at the regular meetings. Sunday, Jan. 5, 10 were received on probation, 6 were baptized, and 1 was received by letter. Rev. W. S. McIntire is the pastor.

Asbury.—Interesting services were held Sunday, Jan. 5. Five were received into the church at the morning service, and in the evening an old-fashioned love-feast was enjoyed. The Epworth League and Junior League united in the service, the latter sitting together and singing one of their songs during the evening. Nearly fifty testimonies were given. Four persons have been converted in the extra meetings now being held.

City Evangelization Union.—The board of managers met in the Chestnut St. Church, Friday evening, Jan. 3. A code of by-laws was adopted, and Messrs. Barney Hazard, Maynard, Shaw and Eddy were added to the executive committee. Interesting reports were read from committees on the Tabernacle, Mount Pleasant and Wanskuck Churches, and the latter church was authorized to secure a more convenient place for holding its services. This organization is enthusiastic and aggressive, and gives promise of great usefulness.

Chestnut St.—On Sunday evening, Jan. 12, several were forward for prayers and were hopefully converted. The pastor, Rev. H. B. Cady, is "pushing the battle to the gate," and success is rewarding his faithful labors.

Mount Pleasant.—Extra services are being held and a good religious interest is manifest. The "Christian Workers" recently held a meeting with this church, resulting in two conversions and an awakening of the church.

Central Falls.—Rev. L. G. Horton and family have been greatly afflicted during the past two months with diphtheria in the household, but their many friends will rejoice that restored health has been granted them. The work at Central Falls is in excellent condition. The Junior League has the largest membership of any in the Conference.

Attleboro.—The evangelist has gone, but the work of soul-saving continues. On Sunday, Jan. 12, eight were forward for prayers and five professed conversion.

Providence Methodist Social Union.—A great effort is being made to increase the membership and usefulness of this organization. The Union has done grand work for Methodism, and it is hoped that pastors and churches will loyally support it. Nemo.

Norwich District.

At Stafford Springs the Christmas festivities were fully up to the standard. A tree on Christmas Eve and the cantata of "Santa Claus' Arrival" filled the program. The "Christmas box" has become a regular feature of the annual celebration. This year it netted \$65 in cash and valuables for the poor. Christmas night the League enjoyed a banquet in the vestry. The ladies provided the supper, to which 120 sat down, each member of the chapter having the privilege of inviting one friend. Miss Georgiana A. Washburn presided over the post-prandial exercises, which were greatly enjoyed by all. New Year's Eve the choir of the Baptist, Universalist, Congregational, Catholic, Protestant Episcopal and Methodist Episcopal churches, under the leadership of John F. Wood, chorister of our church, gave a choir festival for the benefit of the public library, which proved a success in every respect. Watch-night service was well attended. The long roll was called, as it was a year since, and every person but one on the list was accounted for, and a clew to this case was found. This annual roll-call might well be adopted in all our churches. It can be made of much value. In the decay of the class system some such thing is needed to keep track of our membership.

Norwich Town and Baltic.—Serious afflictions have visited the pastor, Rev. L. H. Massey, and his family most of the time since the last autumn—first, the little boy, then the pastor himself, and last the pastor's wife. Mrs. Massey was attacked with malaria, having a hard chill, followed by fever, on Dec. 10. When the chills were broken, a week later, it was discovered that a case of typhoid fever had developed, and a room was secured at the hospital in the city, to which she was removed on the 19th. A little girl was born the 23d, and owing to the mother's sickness, it died in the afternoon of the 23d. Mrs. Massey's case was so critical that a council of physicians was held on the same day. However, it soon turned for the better, but, owing to complications, convalescence has

(Continued on Page 13.)

"I AM GLAD I AM ALIVE."

It Rings and Throbs from the Heart and Soul.

How Even a Great Scientist May be Mistaken.

This Will Probably Throw Some Light on the Subject.

Dr. William James writing on the question, "Is life worth living," in the Journal of Ethics, says:—

"Suffering and hardship, as a rule, do not abate the love of life. The sovereign source of melancholy is repetition."

This is not true.

Suffering does abate the love of life, and the sovereign source of melancholy is nervous weakness and disease.

How many thousands of people there are today who can sadly bear out these facts! How many of earth's scattered millions can truly say that life is worth living! How many are there in whom the touch of melancholy is not the outgrowth of nerve or physical weakness!

Did you ever greet a man whose whole-souled smile, ruddy, beaming face and warm, pulsing hand-grasp thrilled you as he cried joyously in answer to your salutation: "I feel first rate; I am glad I am alive!"

Did you ever greet a pale, nervous, weak individual and mark the dull, haggard eyes, the lined face, the slow—responding, wan smile which scarcely came ere it disappeared, the cold, clammy hand lying like a dead thing in your grasp, while the feeble, quivering voice answered, echoing the hollow depths of melancholy within his soul: "I am feeling about the same—no use to myself or any one else."

The first is the personification of good health, perfect digestion and sound sleep, the system aglow with buoyant spirits, the bounding pulse, the throbbing energies, the keen zest of living and of being alive.

The second is the incarnation of ill health, brain-tired, nerve weary, weak of body and enervated of mind, melancholy and dispirited, with power, energies and ambition all gone.

Ill health, from whatever cause, is the breeder of weakness, melancholy and despair. Good health means love of life and enjoyment of its every pleasure. If you are a sufferer, if you are not in perfect health, if you do not thoroughly enjoy life, the first thing for you to do is to recover your health by using that great strength-giver and restorative, Dr. Greene's Nervura blood and nerve remedy. By its use you can be put in sound condition, with strong nerves, vigorous muscles, restored energies, and learn again that to the person in health life is indeed worth living.

Mr. Andrew H. Olney, of Gibson, N. Y., speaking on this subject says:—

"I was broken down with nervous and physical prostration before using Dr. Greene's Nervura blood and nerve remedy, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura. I relish my food, my nervousness has left me, and so has the numbness. I wish I could shout loud enough so all the world could hear, and tell them the good this wonderful medicine has done for me."

It has made me from a weak, trembling, nervous man, to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura blood and nerve remedy and the blessing of God."

Do not fail to use Dr. Greene's Nervura blood and nerve remedy and get back your health. This is not a so-called patent medicine, but the prescription of the most successful specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted without charge, personally or by letter.

A Fairly Safe-guard.

You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adams' Balaic Cough Balsam. It is a certain cure for Coughs, Colds, Asthma, and all diseases leading to consumption. Sold by all Druggists.



Asthma, Bronchitis and Kindred Diseases "Catarrh Permanently Cured"

BOSTON, MASS., April 20, 1894. (Care Jordan, Marsh & Co.)
Dear Sir: I had catarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen handkerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds, or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—cured. I am going to ask the head of the firm, Mr. Eben D. Jordan, to indorse this statement.
MRS. ELVIRA E. B. GIBSON.

Indorsed—Eben D. Jordan.

BOOTH'S POCKET
INHALER OUTFIT
By MAIL, \$1.00.

The Australian "Dry Air" Treatment of Asthma, Bronchitis, Catarrh, Coughs, Colds, Laryngitis, Etc.

Hyomei is a purely vegetable anti-septic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. Consultation and trial free at my office.
Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction?
R. T. BOOTH, 18 East 20th St., New York.

IT IS A FACT ESTABLISHED

by modern chemistry, that the fifteen or more elements found in the human system are also found in about the same proportion in a matured wheat kernel. The FRANKLIN MILLS FINE FLOUR OF THE ENTIRE WHEAT as a bread food gives you all these elements.

The Conferences.

(Continued from Page 12.)

been retarded, and at this writing (Jan. 5) the prospect is that she may not be able to return home under two or three weeks longer. Notwithstanding all, the pastor has succeeded in keeping the work in progress. At Norwich Town, though the church has lost a few families by removals from the place, the attendance at the services has held its own. Jan. 5, 3 were received from probation and 1 by certificate. Some differences have been adjusted, and a more healthy spiritual life seems to exist. The youngest son of Rev. J. O. Dodge, sick for four weeks, is up and on the gain; and while the charge has had unusual sickness, it has had no death for the Conference year so far, save the infant daughter of the pastor.

At Baltic a beautiful communion table and a large, elegant lamp have been furnished by the Epworth League. The spiritual interest is encouraging, and the congregations have improved somewhat, the first Sunday in January witnessing the largest number at communion service for the year. The pastor feels especially grateful for kind tokens of respect and good-will in the form of liberal donations and in other ways, from both his congregations.

Moodus still prospers under the leadership of Rev. W. C. Newell. The congregations fill the church. The League is flourishing. The pastor gave his lecture, "The Art of Making Things Go," under its auspices, Jan. 2. It was received with enthusiasm. Wherever given among the churches of the district, it has received commendation. Pentecostal services for ten days beginning with the Week of Prayer are announced by cards. The church is in fine spiritual condition. Mr. Newell is closing his fourth year with this people. It may be the last.

Thompsonville Church had a pleasant Christmas entertainment consisting of literary and musical selections, addresses and refreshments. The superintendent of the Sunday-school was presented with a box containing \$20 in gold. A collection of \$10 was taken for the Orphans' Home, New London. Watch-night service was well planned by the pastor, Rev. James Tregaskis, and was a notable occasion. The praise service, sermon by Rev. T. D. Martin, Jr., rector of the Protestant Episcopal Church, and address by Rev. R. L. Warwick, pastor of the Presbyterian Church, were greatly enjoyed. The first Sunday of January, 1 person joined the church by certificate and 4 were admitted to probation. Mrs. Selma Wing, long a member of the church, has recently died after a lingering and painful sickness. Wm. G. Wiseman, the editor of the local paper, the Thompsonville Herald, is president of the Epworth League of our church.

The Christmas concert at Williamstown on Sunday evening was one of rare excellence. The literary part of the program was in charge of Mrs. O. W. Scott, wife of the pastor, and the musical arrangements in charge of Henry E. Anthony, president of the League. The Sunday-school board have requested the publication of the exercise by Hunt & Eaton. The first

Sunday of the year 6 persons were received to probation, 5 were baptized, and 2 were received by certificate from Congregational churches. The League topic cards for the current six months announce two names as leaders for the prayer-meetings. The ladies alternate with gentlemen in taking charge of these services.

New London held a watch-night meeting. The vestry was nearly filled. The praise service was followed by a sermon from the pastor, Rev. R. Povey, and this by a service of testimony and song. Jan. 5, 4 members were received by certificate and 1 to probation.

Epworth League.—A sub-district convention of the League in the vicinity of Danielson was held in the M. E. Church in that place on Friday, Jan. 3. The new district president, Rev. J. I. Bartholomew, had charge of the services, and gave full proof of his fitness for this responsible position. The pastor of the church, Rev. Walter E. Kila, contributed much to the success of the convention by his cordial spirit and helpful words. The local chapter provided bountiful collations and were assiduous in their attentions to the comfort and enjoyment of their guests. Encouraging reports were given from the Leagues at Moosup, Putnam, Danielson, Manchester and Stafford Springs. Helpful and suggestive papers were addressed on the various departments of League work were given, as follows: "Spiritual Work," by Rev. E. P. Phreaner; "Mercy and Help," Rev. W. L. Hood; "League Literary Work," written by Mrs. J. S. Wadsworth and read by Miss Frances H. Eila; "Social Work of the League," Miss Annie M. Brown, of Moosup; "Junior Work," Mrs. W. L. Hood. "To What Extent and How shall the League Engage in Raising Money?" was opened by Rev. F. H. Spear, and awakened a spirited and profitable discussion. The evening address by the president was a timely, practical and scholarly piece for the symmetrical development of character, or the ideal man. The solos and duets rendered by members of the church choir were an enjoyable feature of the afternoon and evening sessions. The convention on the whole was a decided success.

Moosup.—The Christmas festivities found the pastor and his family shut in by reason of

(Continued on Page 14.)

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINELOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Dean's Rheumatic Pills. Absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

Dr Strong's Sanitarium.

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class hotel, elevator, electric heat, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths, massage, electricity, all baths and all health appliances. New Turkish, Russian, and natural sulphur water baths. Lawn Tennis, Croquet, etc. Open all the year. Send for illustrated circular.

Church Register.

HERALD CALENDAR

Concord Dis. (Southern Sec.) Pr. Meeting and Epworth League Convention at Penacook,	Feb. 3-4
Rockland Dis. Min. Asso. and Epworth League Convention, at China, Me.,	Feb. 3-4
Providence Dis. Min. Asso., at First Church, Newport,	Feb. 13, 11
Lewiston Dis. Min. Asso., at Yarmouthville, Me., Feb. 10-12	
Ninth Annual National Deaconess Conference, at Minneapolis, Minn.,	Feb. 13-15
N. Bedford Dis. Min. Asso., Grace Ch., Taunton, Feb. 17, 18	
Norwich Dist. Min. Asso., at Jewett City,	Feb. 17, 18
Bucksport Dis. Min. Asso. (S. Div.), Whiting, Feb. 17 18	
CONFERENCE.	PLACE.
New Eng. South'n, Fall River, Mass., April 1, Poster	
New York East, New Haven, Conn., " 1, Merrill	
New York, New York city, " 1, Winde	
New Hampshire, Lawrence, Mass., " 1, Fowler	
Maine, Auburn, Me., " 1, Merrill	
New England, Springfield, Mass., " 1, Foss	
Vermont, Barre, Vt., " 1, Fowler	
East Maine, Oldtown, Me., " 1, Merrill	
Troy, Gloverville, N. Y., " 1, Fowler	

Money Letters from Jan. 13 to 20.

E F Albertin, F W Archibald, Mrs F M Buffington, Mrs A Barnum, J T Benton, A L Brown, E O Bass, L L Brecoe, J A Bowler, Mrs S M Burrill, Mrs E B Bartlett, G H Blake, W O Baker, David Barnes, L Cobligh, J C W Coxe, Mrs Geo Couch, Mrs W M Clark, A L Cooper, G E Crouse, O H Chase, Harvey Carey, S B Chase, Mrs M A Clark, T Davison, L H Dorchester, D W Dayton, G S Dearborn, W F Davis, F H Ellis, John Evans, A W Emery, A C Ellinwood, G R Ellis, P A Everett, Miss H E Emerson, Mrs V B French, N Fellows, G A Foxcroft, P Germond, W H Guild, S E Goss, B S Hagar, G H Hovnanian, N O Harrington, G H Heath, Hunt & Eaton, Thos Howarth, C N Hinkley, Mrs J Ingraham, G M Jeffrey, E F Jones, D P Jordan, B F Kingsley, A W Kelllogg, A W Lamson, B F Leggett, G A Luce, Mrs E Leighton, Mrs J D Meserve, L D Morse, W H Moore, Mrs G M McCurdy, A D Mink, M B Mead, C M Melden, C F Noble, C L Nye, J V Orin, M S Phillips, P T Pomeroy, Mrs A A Prescott, J K Pixley, E H Piper, L M Page, Mrs E G Poland, G D Primeau, H H Paine, Mrs J O Quimby, E A Robertson, W L Rogers, R A Robbins, B F Rowland, G W Reynolds, D Raymond, C S Smith, G H Stecher, Subscription News Co, D Smith, M E Sherman, Mrs A M Smith, J A Black, M B Scofield, Mrs S H Talout, Mrs M S Tasker, J Troland, W J Thompson, Mrs S L Thompson, A D Vail, F J Wagner, S O White, Mrs T O Warner, H W Worthen, S O Young.

W. H. M. S.—There will be a convention of the W. H. M. S. auxiliaries on the Eastern Division of Boston District, at Newtonville, Jan. 29. Sessions at 10.30 and 1. Reports from auxiliaries will be given at the morning session. Interesting speakers both morning and afternoon. It is greatly desired that each auxiliary on the district be represented at this meeting. Church very near railroad station.

Mrs. CHAUNCEY JACOBS, Dis. President.
Mrs. HENRY HYDE, Dis. Sec.

Two features of the Miller Lamp that commend it to all are cleanliness, and, as a result, absolute freedom from all offensive odor.

RELIGIOUS LITERATURE.—Will presiding elders and pastors, who know of pastors who would appreciate having religious literature sent to them and their families, please send the address of such, as soon as possible, to Mrs. C. S. Hilton, Secretary of Periodical Bureau, 18 Henry Avenue, Lynn, Mass.

NINTH ANNUAL NATIONAL DEACONESS CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, will be held in Wesley M. E. Church, Minneapolis, Minn., Feb. 13-14.

Bishop Joyce will preside. Wednesday morning, preliminary meetings of superintendents and deaconesses, devotional exercises, the appointment of committees, and verbal reports of superintendents. Addresses of welcome will be given by Mrs. Sarah H. Knight, Bishop Fowler, and Mayor Pratt, of Minneapolis; responses by Rev. Dr. W. M. Brodbeck, of Boston, Mrs. Lucy Rider Meyer, of Chicago, and Rev. H. C. Weakley, of Cincinnati. The Lord's Supper will be administered by Bishop Joyce and Fowler. In the evening an address will be given by Miss Belle Horton, of Chicago, and Wm. B. Blackstone, Sec., of Oak Park, Ill., will speak on "Deaconesses in India and China." Thursday, executive sessions, a report of Methodist Deaconess work in Germany by Miss Margaretha Dreyer, and various other papers, together with discussions. In the evening there will be addresses by Rev. Dr. J. O. Floyd, of Grand Rapids, Mich., and Rev. Dr. W. M. Brodbeck. Friday and Saturday, discussion of various phases of Deaconess work, with addresses by Rev. Matt. S. Hughes, of Minneapolis, Rev. R. T. Davis, of Detroit, and Rev. E. S. Tipple, of New York. Friday evening, Rev. Dr. Frank M. Bristol, of Evanston, Ill., will give his well-known lecture on "Brains," and on Saturday evening a reception will be held, at which Rev. Dr. Merritt Hulbert, of Wilmington, Del., will speak on the "Future of Deaconess Work." Sunday, morning and evening, the Bishops present and others will speak at the various churches on Deaconess work.

A large attendance of delegates and others interested in this new movement in the church is assured. An invitation is extended to all Homes and Deaconess Boards to send representatives.

E. S. TIPPIN.

W. F. M. S.—The annual meeting of the Cambridge District W. F. M. S. will be held Tuesday, Jan. 28, at Watertown. Sessions at 10 and 12. Basket lunch. Subject for morning discussion, Missionary Literature and Libraries. Miss Mabel O. Hartford will address the meeting in the afternoon.

Newton and Watertown electric leave Rowdoin Sq. at 8.00 and every twenty minutes after. Trains leave Union Station at 8.30, 10.30, 12.00 and 1.30. A full attendance is desired.

EVA M. COLTON, Dis. Sec. Sec.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION to be held at First Church, Newport, Feb. 10 and 11.

PROGRAM.

Monday afternoon, devotional exercises; The Gospel According to Luke, J. H. Allen; essay, to be announced. Evening, sermon by C. W. Holden, alt., J. H. Buckley. Tuesday morning, devotional exercises; business; debate: Ought the Pastoral Time Limit to be Removed? A. E. G. W. Hunt; Neg. J. Oldham. The Moral Tendency in Recent Fiction, J. H. MacDonald. Afternoon, devotional exercises; Some Things in the Human Life of Jesus, D. A. Whedon; Municipal Misrule, G. E. Brightman. Evening, sermon by J. S. Bridgford, alt., C. E. Beale.

C. M. MELDEN, } Com.
W. I. WARD, }
B. S. MOORE, }

PORTLAND DISTRICT MINISTERIAL ASSOCIATION at Bidsford, Feb. 17-18.

Preaching, Monday evening, by C. W. Parsons, alt., F. A. Leitch; Tuesday evening, H. Hewitt, alt., W. F. Merrill. Tuesday, 9.30 a.m., devotions, T. N. Kewley; Nudge's "Growth in Holiness," Hewitt; Children and the Church, Clifford, Pratt, Hoyle, S. p.m., The Duty of the Church in Reference to the Monroe Doctrine, Jones; The Removal of the Time Limit, Phelan, Strout, Lewis; The Judgment Day, Rogers, Merrill, Barker, Williams; An Ideal Young People's Society, Lindsay, Cobb, Faulkner. Wednesday, 8.30, devotions, Gibson; Superficial Religion—Its Cause and Cure, Frobeck, L. H. Bean, Millward, Kenniston; How Ought a Christian Citizen to Vote? Randall, Chase, I. A. Bean, Marshall, Nichols; Diocesan Episcopacy, Munger, Parsons, Lawton, Lord, Crane; Aim of Missions, E. S. Stockpole.

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G. D. LORRAINE, }
J. R. CLIFFORD, }

"Burpee's Farm Annual" for 1896 is larger and more complete than ever—a handsome book of 184 pages, with colored plates and hundreds of illustrations. The cover displays on the front the new Dwarf Sweet Pea, "Cupid," painted in ten colors. The back pictures a portion of Fordhook Farm—a model seed farm. The "Annual" gives an account of Fordhook, a review of useful books on garden and farm topics, with lists and descriptions of the choicest vegetables, improved farm seeds and finest flower seeds, roses and plants, such as cannot be obtained of the local florist, but which can be sent safely by mail. While the price of the "Annual" is ten cents, it will be mailed free to all who mention this paper and write to the publishers, W. Atlee Burpee & Co., Philadelphia, the reliable seed growers.

Acknowledgment.

To my dear brethren in the ministry, who at the recent session of the Maine Conference Ministers' Institute at Mechanic Falls had a part in the cash placed in the hands of Rev. M. K. Mabry as a birthday gift for myself, I return my heartfelt thanks.

A. W. WATERHOUSE.

BUCKSPORT DISTRICT MINISTERIAL ASSOCIATION (EASTERN DIVISION) at Whiting, Feb. 17-18. HALF-HOUR SOCIAL SERVICES: Monday, 7 p.m., by C. H. McElhinney; Tuesday, 8 a.m., W. James; 1.30 p.m., B. W. Russell; 7 p.m., J. D. McGraw; Wednesday, 8 a.m., W. F. Greenlaw.

PREACHING SERVICES: Monday, 7.30 p.m., J. D. McGraw, alt., O. S. Young; Tuesday, 2 p.m., A. S. Ladd, alt., G. E. Moody; 7.30 p.m., P. A. Smith, alt., B. S. Gahan.

TOPICS FOR DISCUSSION: The Relation of the Minister to Municipal Reform, A. S. Ladd, O. S. Young; Religion in Business, A. B. Carter, R. Sutcliffe; Religion in the Home, W. James, J. D. McGraw; How may the General Conference be Modified so as to Decrease its Cost without Impairing its Value? P. A. Smith, W. F. Greenlaw; The Relation of the Church to Social Reform, C. H. McElhinney, T. J. Wright; Denominational Loyalty—Its Value to the Cause, and How Best Secured, G. E. Moody, B. W. Russell; The Special Need of the Church of Today, H. W. Norton, J. T. Moore; "Christian Science," What of It? John Tilling.

Come prepared to make the meeting a success.

JOHN TILLING, for Com.

ARROSTOCK MINISTERIAL ASSOCIATION at Mars Hill, Maine, Feb. 2-4.

PROGRAM.

Preaching, Monday evening, B. G. Senboyer, alt., C. H. Patten; Tuesday evening, P. E. White, alt., M. T. Anderson; Wednesday evening, D. H. Piper, alt., H. E. Nuttall. Tuesday, 9.30 a.m., prayer-meeting; 10, Essays: Office and Work of the Holy Spirit, H. E. Nuttall; Success in Gospel Work, M. H. Sipple; God's Idea of Repentance, C. H. Patten. 3 p.m., Prayer and Praise; Essays: Justification, D. H. Piper; Sanctification, E. V. Allen; The Relation of the Human and Divine in Christ, P. E. White; Native Depravity, M. T. Anderson.

Wednesday, 9.30 a.m., Prayer-meeting; 10, Essays: Shall We Employ Evangelists? E. O. Smith; The Altar Service, B. G. Senboyer; Methodism on the Bangor District, E. H. Boynton; The Pastor in His Study, F. W. Towler. 3 p.m., Essays: Pastor in His Pulpit, G. J. Palmer; Pastor among His People, A. E. Luce; Vices of the Imagination, J. H. Barker; The Relation of the Pulpit to the Reformers of the Day, W. T. Johnson.

M. T. ANDERSON, For Com.

DEDICATION OF RACHEL HARLOW M. E. CHURCH, WINDSOR, VT.—The beautiful new church at Windsor, Vt., will be dedicated Tuesday, Feb. 4, at 2 p.m. Rev. Wm. Nass Brodbeck, D. D., will preach the sermon. Former pastors and friends of the church are cordially invited.

On Monday evening, Feb. 2, the District Epworth League Convention will begin. Address by Dr. Brodbeck at 7.30. Tuesday morning will be occupied with papers upon vital themes connected with League work. Wednesday will be devoted to the District Preachers' Meeting. Program next week.

DEDICATION AT MAYNARD.—The dedication of the new Methodist Church in Maynard, Mass., will take place, Feb. 18, at 2 p.m., with sermon by Rev. S. F. Upham, D. D., of Madison, N. J. Sermon at 7 p.m. by Rev. D. H. Hiss, D. D. Sermon on the Sabbath, at 10 a.m., by Rev. Geo. F. Eaton, D. D.

I. A. MESLER, Pastor.

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Our Book Table.

Union with God. A Series of Addresses. By J. Rendel Harris. New York: A. D. F. Randolph & Company. Price, \$1.25.

Mr. Harris has a forcible way of putting practical and experimental truth. The twelve addresses contained in this volume were delivered on various occasions and invariably so well appreciated by his audiences, and were found so helpful to those desiring to lead a holy life, that their publication seemed desirable. Though varied, the topics all have a bearing on the union of the soul with God. He starts out with the union with Christ in prayer, and follows with such topics as: "Creed and Character," "Contagion of Altruism," "Grace and Heredity," "A Corn of Wheat," and "The Death Song." The author is optimistic, courageous and incisive.

The Indwelling Christ. By James M. Campbell. New York: Fleming H. Revell Company. Price, \$1.

"The Indwelling Christ" is at once thoughtful and devout. The author searches for the deep things of the Gospel with both head and heart. The style is clear, simple and refined, and the line of thought is kept clearly before the reader. The author's aim is to present the immanence of God in the experience of the believer; to find the real seat of the Christian religion in the soul of the believer; and to portray the operations of the Holy Spirit in the creation and development of the new inner life. This is an admirable book on practical divinity.

Juda's Jewels: A Study of Hebrew Lyrics. By Noah Davis, LL.D. Nashville: Barbee & Smith. Price, \$1.50.

Prof. Davis, the author of this volume, was born in Philadelphia in 1830. He has been connected with several literary institutions in the South, and in 1873 was chosen to the chair of moral science in the University of Virginia, where he remains. In religious preferences he is a Baptist, and is conspicuous in the affairs of that denomination. He has quite recently published "The Theory of Thought" and "A Treatise on Deductive Logic." The present volume is an attempt to bring to the view of the reader the rhetorical graces and beauties of the Hebrew lyrics. He makes a new translation, in which are set forth not only the parallelism of verses, but also the strophic structure of each lyric. The book is a careful, scholarly treatment of the subject, and will find favor with earnest Bible students.

A School History of the United States. By Susan Pendleton Lee. Richmond: S. F. Johnson Publishing Company. Price, \$1.50.

The historian, like the witness in court, is sworn to tell the truth, the whole truth, and nothing but the truth. The historian is not always ideal; in spite of his oath and purpose, he writes into the record, in addition to the facts, his own interpretation and coloring of them. A school history above all should be a record of the facts, with as little local coloring as possible. A school history of the Republic should tell the facts concerning all parts of the country. The current volume contains a record of the entire Republic, North and South. Though written from a Southern standpoint and with Southern sympathy, it claims to give fairly the facts of both sections. For the most part, at least, the author's purpose is made good. The matter of the book is distributed into five periods: The discovery and settlement, French and Indian wars, the Revolution, government under the Constitution, and the Civil War and reconstruction. About half of the six hundred pages are devoted to the events of the fifth period—the Civil War and reconstruction. The matters in the great strife between the sections are, for the most part, treated with intelligence and candor. The facts are given, and the reader is left to make reflections for himself. In some instances, however, the North would be slow to concede the truth of her statements. Fort Pillow and Andersonville, for instance, are glossed over, so that no Northerner would accept her version as a full and fair statement of the case. But, viewed as a whole, we commend the book as giving evidence of careful research, judicious selection and discriminating statement. The style is at once clear, compact and flowing.

London Idylls. By W. J. Dawson. New York: Thomas Y. Crowell & Company. Price, \$1.25.

This volume contains nine tales of London life. Though the various keys are touched, the tragic note prevails in most of them. Inspired by genuine artistic feeling, the stories are full of poetry and vivacity. If they do not paint the whole, they certainly give striking expression to certain phases of the life of the English metropolis. Of course the author deals in the main with the slums and harder parts of London, only telling here and there how respectable people got pulled down into the mire. Sharp contrasts run through the whole book.

The Diary of a Japanese Convert. By Kanoo Uchi-mura. New York: Fleming H. Revell Co. Price, \$1.

We have, in this little volume, a curiosity in literature. The Japanese writes up his experience in English for the use of English-speaking people of America. Beyond his English there is an interest in the account a convert from heathenism gives of his conversion and subsequent advancement in the spiritual life. It shows how well he had mastered the lessons on the nature and methods of Christianity. The narrative, at the same time, sheds light on some of the difficulties in the way of Christianizing the heathen. It is a slow process. We may not wonder that the cause advances no more rapidly

in heathen lands; the wonder rather is that it has gone so far.

Joseph the Dreamer. By Robert Bird. New York: Charles Scribner's Sons. Price, \$1.50.

The author has the rare gift for making facts of the distant past real to children and youth. "Jesus, the Carpenter of Nazareth," has had a great run in all lands, and now he tries his hand with equal skill on Joseph, the shepherd boy of Palestine and the ruler of Egypt. Each incident in his life as given in the Bible is placed in its natural setting—now with his flock in the Holy Land, and then in the court of the Pharaohs. His paraphrase fills the background of the picture so as to render the lesson understandable by the juvenile reader. Mr. Bird has given us a model book for the young.

Titus: A Comrade of the Cross. By Florence Morse Kingsley. Chicago: David C. Cook Publishing Company.

The publishers last year offered a prize of \$1,000 for the best manuscript on the life of Christ. It was to be in story form, the hero and chief characters to be brought into intimate relations with Christ. The prize was gained by the above author, and the book was published in the Sabbath-school list. The sale ran up at once to two hundred thousand. With so large a demand, the publishers concluded to issue this edition in better form. In the story of "Titus" the life of our Saviour is traced down from the beginning to the ascension. The author not only writes graphically, but with the advantage of perspective.

At Last. By Mrs. Maria Holsie Lander. Cincinnati: Cranston & Curtis. Price, 75 cents.

The hero and heroine of this story indulge in a wide range of travel. From the lake region of the West they cross the Atlantic, and, passing through beautiful France, bask in the sunshine and genial climate of Italy. The story thus affords great variety of historic reminiscence, agreeable travel, poetry and art fashioned into a fascinating romance. The book will appropriately find a place in the home and Sunday-school library.

Sketches from a Parsonage Veranda. By Mrs. E. Jeffers Graham. Reprint. Cincinnati: Cranston & Curtis. Illustrated. Price, 50 cents.

The parsonage is the centre of an interesting religious world. Tragedy and comedy are acted before the pastor and his wife. These sketches—photographs, as it were, of the different types of people—are not without humor and pathos. The book is written in a fresh style, and will not fail to entertain the reader with its views of real life.

Our Mutual Friend. By Charles Dickens. New York: Macmillan & Company. Price, \$1.

This edition of the great English novelist is cheap, neat and handy. It has forty illustrations by Marcus Stone. The text is "a reprint from the edition corrected by the author in 1869, with an introduction, biographical and bibliographical, by Charles Dickens the Younger." The first number was issued May 1, 1864, and the twenty numbers took volume form in 1866. He gave great care to the corrections for the new edition four years later, in which his fame was to pass down to posterity.

The Reader's Shakespeare. Selections from his Dramatic Works for School, College, Parlor and Platform. 3 Volumes. Vol. 1. Historical Plays. By David Charles Bell. Price, \$1.50.

These selections are from Shakespeare's historical plays, English and Roman. The three volumes will include selections from all his dramas. They consist of such parts as are suited to the voice and ear; they are for reading or reciting aloud. Each play has a brief introduction and notes. This volume contains the choice parts of the historical plays. Here you have the rare passages in clear type and in excellent form, with notes enough to keep the reader along the line of thought.

Illustrated Africa: Scenes from Daily Life on the Dark Continent. From Photographs Secured in Africa by Bishop William Taylor, Dr. Smit Holm, and the Missionary Superintendents. Illustrated Africa: 160 Fifth Ave., New York.

These illustrations are the most life-like and realistic reproductions of real life in Africa we have ever seen. They present the true Africa to the eye, and the change made by the Gospel is apparent at a glance. Pagan Africa is naked, not having brought even the fig leaves from Paradise; while Christian Africa, as yet very imperfect, is at least right-minded enough to be clothed. And there is a great deal of good Christianity in clothes. Decency is a cornerstone of Christianity laid deep under the surface. This volume is a little sea of pictures, with a brief explanatory text.

The Methodist Year-Book for 1896. By A. R. Sanford, D. D. New York: Hunt & Eaton. Price, 10 cents.

The Year-book, containing the calendar with the usual astronomical information, and the statistics of the denomination, has become an indispensable article of Methodist housekeeping. No Methodist family should set up without a Bible, Discipline, Hymnal and Methodist Year-book. The Bible will make the members familiar with the laws of the kingdom; the Discipline with the rules of our church; the Hymnal is an aid to worship; and the Year-book groups the results of our work, as a denomination, for the year. This issue of the Year-book is unusually attractive, and its 128 pages are packed with information. Besides the calendar matter, it contains lists of church officials, our benevolences, organizations and institutions. In a word, you have here, in brief, nearly everything a Methodist wishes to know about the doings of his church. Every pastor should have a Year-book on his table, and he should see that every family in his congregation, also, is furnished with a copy.

Magazines.

The January North American opens with a serial by Mr. Gladstone on "The Future Life and the Condition of Man Therein." It is a strong paper on a subject which the ex-Premier seems to have thought out on the lines of the best thinkers. The number has, also, two symposiums. The first, on "War and its Modern Instruments," contains an article on the "Speed of American War-Ships," by W. S. Aldrich; another on "The Test and Value of Speed in War-Ships," by Admiral Colomb, R. N.; "Naval Warfare under Modern Conditions," by Admiral S. B. Luce, U. S. N.; and "Influence of the Air-Ship on War," by Lieut. J. K. Kree, U. S. A. "A Study in Husbands," the title of the other symposium, is an inexhaustible subject at which Marion Harland, Mrs. Burton Harrison and Elizabeth Bland try their hands. Ex-Speaker Crisp defends the way "Congress Votes Money" against the declarations of the clerk of the House of Commons. Rev. Dr. Judson Smith contributes a strong article on "Foreign Missions in the Light of Fact." (North American Review: 3 East Fourteenth St., New York.)

The Review of Reviews is always up to date. As usual, "The Progress of the World" leads, with the capital events of the month, accompanied by brief exposition. Then comes the "Classified Record" of news; the "World's Wars and Riots" of the past year; "Current History in Caricature;" and "South Carolina's New Constitution." W. T. Stead furnishes a character sketch of "Abdul Hamid, Sultan of Turkey." Prof. Gotthell reviews M. Leroy-Beaulieu's new work entitled, "Israel among the Nations." Jacob A. Rills gives the number and condition of "The Jews of New York." Mr. Stead utters his prophecy concerning the restoration of the Jews to their old home in Palestine. (Review of Reviews: 13 Astor Place, New York.)

Appleton's Popular Science Monthly for January abounds in valuable information. Prof. H. C. Bolton leads in an opening chapter of a serial on "The Smithsonian Institution." D. A. Wells, LL. D., continues his discussion on "Principles of Taxation." Prof. C. A. Young has a word on the identification and properties of "Helium." President Jordan treats "Scientific Temperance." Prof. Mather gives "Both Sides of Profit Sharing." Dr. Prudden has a long and able article on "New Outlooks in the Science and Art of Medicine." (D. Appleton & Company: New York.)

The January Cosmopolitan is rich in both text and illustration. Prof. A. S. Hardy leads in a poem, "The City of Dreams," with illustrations by Eric Pape. Harry S. Wells has a finely illustrated article on "Coasting Down Some Great Mountains." W. S. Harwood describes and illustrates the "Amateur Photography of Today." Maurice Thompson renders with artistic effect "A Jocund Feud." In "Submarine Boats" W. A. Dobson illustrates the advance in the construction of watercraft. Julien Gordon makes a brief study on George Eliot. (The Cosmopolitan: New York.)

The Arena for January continues the symposium on "America's Seven Great Poets." Horace L. Traubel gives personal recollections of Walt Whitman, and Rev. M. J. Savage contributes a like paper on Longfellow. Two excellent portraits of each poet are given. Social and economic problems, as usual, have conspicuous place. Prof. John C. Riddpath writes on "The Bond and the Dollar." Postmaster-General Wilson, Lyman Abbott and Prof. Frank Parsons writes on "Government Control of the Telegraph." Lillian Whiting dwells on "The Spiritualization of Education in America." Mrs. Reifender gives the opening chapters of a powerful serial, "Between Two Worlds." (Arena Publishing Company: Boston.)

Music for January abounds in good things in its department. The leading article deals with the "Queens of Song, Past and Present," among whom is included Miss Ellen Beach Yaw of California. The article is illustrated by three

portraits of the new queen, one of them serving as a frontispiece. "Ear-Training," "Music, the Art of the Nineteenth Century," "Musical Creative Work among Women," are among the other titles of this excellent number. (Music Magazine Publishing Company: Chicago.)

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Obituaries.

Chandler. — Moses Bean Chandler, of an old Puritan New England stock, was born in East Livermore, Maine, July 12, 1806, and died in Everett, Mass., October 11, 1895. When living in East Livermore, he was brought to Christ in December, 1839, having a genuine conversion, and soon after united with the Methodist Church in that place. His religious experience was characteristically reliable, church-loving, Bible-honoring, and never to be doubted by those who came within his circle of acquaintance. For thirty years he has resided in Malden and Everett, ever giving proofs of his spiritual health by his spiritual life.

May 24, 1835, he married, at Yarmouth, Mass., Miss Betsey Bacon Bassett, with whom he lived in sweetest marital love for more than sixty years, and celebrated his sixtieth wedding day on May 24, 1895. His widow is still with us at the ripe old age of 89. One daughter, Elizabeth H., and one son, Charles H., remain of the six children whom God gave them, two sons and two daughters having died.

Mr. Chandler has enjoyed commonly good health till within a very few years past, and then came down slowly to the river of death, which to him had no terrors. Two weeks prior to his decease he said to his aged companion, "I have no anxiety. It is peace, all peace. Just before he passed away he said: 'I have served the Lord these many years, and all through His great mercy.' After the prayer of his nephew, Rev. R. F. Holway, who had called upon him a few days prior to his death, he cried out, 'Victory! Victory! Victory! Amen and Amen.' And being asked by his physician on the same day how it was with him, he replied, 'I have been in heaven all the morning.' His death was peaceful and like the sinking away of a child to sleep in his mother's arms.

Mrs. Chandler (who is an elder sister, Mrs. S. E. Holway, a sketch of whose life recently appeared in ZION'S HERALD) is in quite good health, though feeble, is tenderly cared for by her daughter Elizabeth, and her granddaughter, Addie Otis, and awaits her Heavenly Father's call to clasp hands with her beloved consort in the life beyond.

Father Chandler's funeral took place October 13, and was conducted by two of his beloved pastors — Rev. George H. Clarke and Rev. O. W. Hutchinson. WILLIAM D. BRIDGE.

Sherman. — Elizabeth Sherman died in Newport, R. I., Sept. 23, 1895, aged 77 years. She had been a member of First Church for sixty years. In many ways her life gave proof of her love for the house of God. Up to the limit of her strength she could be counted upon to be present at all religious meetings, and was ready always to bear her part. She endeavored to do "what she could." Blessed is that church whose members, going hence, have so good an influence. E. C. E.

Boothman. — Died, in Holland, Vt., Jan. 2, Ruth H. Porter, beloved wife of Thomas Boothman, formerly of Amesbury, Mass., aged 78 years.

Mrs. Boothman became a Christian early in life, and united with the Congregational Church in Amesbury, of which she was an active member for many years. Later she severed her connection with that church, taking a letter to the Methodist Church of the same town, of which her husband was a member. Afterward, on removing to Holland, Vt., they transferred their relationship to the Methodist Church in that place, of which she remained a worthy member until called to a higher life. A faithful member of the church militant on earth for more than three score years, she has now joined the church triumphant in heaven. A member of the Sunday-school from early childhood, in later years a teacher, and for some time superintendent, she possessed a great love for, and knowledge of, the Bible, and her life was molded by its precepts and in accordance with its spirit.

Mrs. Boothman was greatly interested in missions, both home and foreign, ever denying herself to aid the cause which lay so near her heart. As a King's Daughter she will be missed and mourned by the circle which was formed by her efforts and which is a power for good in the community. Earnest in every good work to advance the kingdom of the Master, she was found faithful, and we heard His "Well done" and entered into the joy of her Lord. May He sustain and strengthen her aged companion in his sore bereavement! W.

Smith. — Eliza A. LeGro was born in Lebanon, Maine, April 20, 1828, and died in Lowell, Mass., Dec. 30, 1895.

In Manchester, N. H., she was married to Alonzo N. Smith, Jan. 30, 1848. Soon after they removed to Lowell, where they have since resided. For forty years or more Mrs. Smith was a member of the Methodist Church, a devoted and earnest Christian.

Some years before her death her health failed, and she was deprived of the privileges of God's house; but she remained in uninterrupted communion with Jesus Christ and died a glorious death. The afternoon and night before the end came, she said repeatedly: "Lift me to the Rock that is higher than I." Edgar, a devoted son, inquired, "Mother, are you prepared?" She answered: "I have been prepared for a long time. I made that all right long ago. I haven't chafed, have I?" No, she had not changed. The love of God, filling her heart, expanded as days went by, and at last, weary and spent with a long sickness, she was not, for God took her to Himself.

Mrs. Smith was a great lover of ZION'S HERALD. The Bible and this paper were her Sunday reading. For many years her family have subscribed for it.

This good woman leaves a kind husband, two faithful sons, several sisters and brothers, and other relatives, to weep for their loss. Her funeral was held Thursday afternoon, Jan. 2, and was largely attended. E. T. CURNICK.

Kingsley. — Miss Kate I. Kingsley was born in Acton, Mass., March 3, 1856, and died in Lowell, Mass., Nov. 27, 1895.

For a number of years she was a member of Worthen St. M. E. Church, and lived a most exemplary and consistent Christian life. Her delight was to attend the services of God's house, where on proper occasions her testimony for Jesus was given clearly and humbly. Miss Kingsley filled the place of Sunday-school teacher for several years. Greatly was she beloved by her class, and no more sincere mourners wept at her funeral than those whom she had instructed from week to week out of the Holy Scriptures.

Her death was caused by consumption, and as slowly the life forces were being exhausted, God more and more became the strength of her heart. Death possessed no terror for this devoted sister. She met him as a conquered foe, and trustfully committed her blood-washed

spirit into the keeping of her adorable Redeemer.

The deceased leaves a mother and several sisters and brothers on this side of the grave. One of her brothers is Rev. John Kingsley, a Methodist minister, who is preaching near Philadelphia.

The funeral was held in the church to which Miss Kingsley belonged, and was conducted by the writer. Her body lies in the family lot at Acton, awaiting the resurrection morning. E. T. CURNICK.

Sawyer. — Fannie E. Sawyer, youngest daughter of Rev. Samuel B. and Elizabeth Sawyer, passed from earth to heaven Sept. 30, 1895, at her home in Gorham, Me., aged 21 years and 3 months.

Her Christian life was one of great faith, with a marked and blessed experience. When it was discovered that consumption had fastened itself upon her, she gave up all, and resigned herself to her Heavenly Father's will. Fannie had a very active, intelligent mind and a kind and loving heart. She was beloved by all who knew her. Her beautiful life was a blessing, and her triumphant death was a comfort and inspiration to those who witnessed it. W. F. M.

Newell. — Mrs. Louisa B. Newell, second wife of the late Rev. Frederic C. Newell, was born Feb. 22, 1839, and died of pneumonia at Kingston, R. I., Nov. 8, 1895, aged 56 years and 8 months.

Converted in 1854, she united on probation with the church at Arnold's Mills, R. I., Jan. 15, 1855, under the labors of Rev. E. S. Stanley. She was received in full connection, Feb. 21, 1857, by Rev. A. Worthing. Jan. 6, 1871, she was united in marriage with Rev. F. C. Newell, and from that time until his death, April 4, 1891, she shared with him, as a most faithful helpmate, the labors, trials, and joys of the Methodist itinerancy.

Mrs. Newell was a woman of good mental endowments, being on her mother's side connected with the family of the famous Hosea Ballou and the still more distinguished Eliza Ballou, mother of President Garfield. But her greatest charm and power were found in her religious life. To her religion came as an inspiration of light and joy. The joy of God seemed to irradiate her soul and shine out upon her countenance. The very name of Jesus seemed to kindle a light in her eye and wreath a smile upon her face. Her testimony was always hopeful. Hundreds who knew her will remember how her bright and happy words gave life to prayer and class-meetings and banished care from weary hearts. To her husband, bold, faithful, intolerant of wrong and aggressive in spirit, but sometimes, as many such men are, inclined to discouragement, her sunny, happy nature seemed a divinely-arranged complement.

Her closing sickness was brief. Her end was triumphant. The departing spirit had already caught the more glorious vision of Jesus and left its peaceful, happy imprint on her face in death.

Two step-sons and a step-daughter — the former members of this Conference — survive her. "Her children rise up to call her blessed." The funeral services were held in the church at Arnold's Mills, R. I., Nov. 11, 1895, Rev. Richard Burn, pastor, and the writer officiating. "Blessed are the dead who die in the Lord." E. T.

MEMOIRS OF DECEASED BRETHREN.

SOME time ago the *Christian Advocate* editorially announced that "in no case hereafter will a memoir be inserted in the obituary department where the death took place more than three months before the receipt of the memoir at this office." Months later we reprinted it, adding: "By the foregoing notice we mean that no memoirs received after this date will be printed if the persons whom they describe have been deceased more than three months. Such as we have on hand will appear."

A large number of persons must have failed to see these notices; or, seeing, forgot; or, remembering, expected that they would be disregarded.

This department is, in our judgment, very important, but it is the most troublesome. The carelessness which many pastors manifest is a disgrace to them, and not honorable to those whose virtues they describe, or their friends. This carelessness is most frequently manifest in the following particulars: —

1. Bad writing, especially of proper names and dates.
2. Wrong spelling, especially of proper names.
3. Use of initials instead of full names.
4. Omission of date of death or birth.
5. Repetitions.
6. Disregard of our invariable rule, that poetry can in no case be admitted.
7. Undue length.
8. Descanting upon what happens to every person.
9. The grossest carelessness, showing that

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they have not read over their screeds. For example, a few weeks ago we received one that announced that the deceased "had lived happily with his widow for twenty-three years." (As there was no claim that they were Spiritualists, we consider this a serious mistake.)

10. Some, in writing the memoir of a woman who is married, speak of her as Mrs. George Smith, taking no pains to ascertain either her "given" or maiden name.

About one-tenth of all received are models of conciseness, propriety, and legible writing. Nearly one-half are fair pieces of work. The rest, if published as written, would ruin the reputation of their authors in the judgment of all who have a common-school education. If we were making a cabinet of literary curiosities, we should value them.

One of the worst phases of the case is that when the writing is so poor that all the proof-readers in the establishment cannot make it out, the writers are the first to send complaining letters; and when we are compelled to write for omitted information, without which the obituary is of no value, some of the persons who are to blame notify the friends that they sent in the memoir at such a date, leaving them to condemn the management of the paper.

The time to write a memoir is immediately after the funeral services; the facts can be better obtained then than at any other time.

Where memoirs are written by ministers, their names should always be signed to them. It is understood that we claim the right to condense and correct memoirs, whenever in our judgment it is necessary to do so. Notice to that effect is always published at the head of the memorial column. The names of the ministers are desired as authority for the facts.

Sometimes relatives of the deceased write the memoirs. Under such circumstances there might be a delicacy in attaching their names, which, when requested to do so, we are willing to omit. No minister, however, should send us anything as respects facts and estimates of character which he would not be willing to authenticate by his name in the community where the deceased was known.

Hereafter no exception will be made. — *Christian Advocate*.

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earnestly requests those desiring place in this school for September, 1896, to send soon for catalogue and forms of application. As resident pupils in large number keep their places, and vacancies are few after the first half year, a catalogue considered early, and required social references and present teachers' certificates — forms supplied — returned promptly, will relieve both parties from much "wear and tear" in the summer of 1896.

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Review of the Week.

Tuesday, January 14.

- Colonial Secretary Chamberlain promises his good offices in behalf of Americans arrested in the Transvaal.
- The Abyssinians again repulsed at Makalle.
- Mr. Morgan speaks on silver in the Senate; the Pension bill before the House.
- Reported defeat of the Cuban insurgent forces under Maceo within twelve miles of Havana.
- The Red Cross Society refused permission to enter Turkey and distribute relief funds.
- The color line drawn in Oklahoma schools.

Wednesday, January 15.

- Nearly 300 persons burned by the explosion of a tank of oil near Pittsburg.
- The gold reserve falls to \$54,312,271.
- Sunstroke in Sydney, N. S. W., by excessive heat.
- Anti-toxin greatly improved; its strength increased threefold.
- Foraker nominated to the U. S. Senate in Ohio, as successor to Calvin S. Brice.
- The exclusion of the Red Cross from Armenia excites indignation.
- Commander and Mrs. Ballington Booth relieved of command of the Salvation Army in this country and ordered to England.
- The Royal Astronomical Society in London confers its gold medal on Dr. Seth C. Chandler of this city for his researches in the department of variable stars, and his determination of the laws of the movements of the earth's pole.
- England puts her flying squadron in commission.
- Nine of the crew of the schooner "Fortuna" lost with the vessel by collision with the steamer "Barnstable," off Highland Light.

Thursday, January 16.

- The bond syndicate in New York dissolves.
- Greenway wins in Manitoba; his stand on the school question endorsed.
- Engineer-in-Chief Melville again nominated head of the bureau of Steam Engineering in the Navy Department.
- F. J. Cannon and Arthur Brown to represent Utah in the Senate; both free silver men.
- An autograph letter from Queen Victoria handed to the Sultan.
- The six cabinet officers in Canada who resigned take office again.
- A circular from the Treasury states that the new bonds may be paid for in ten per cent. instalments after the first payment of twenty per cent.
- Free coinage discussed in the Senate, and pensions in the House.
- A thousand families said to be starving in St. John's, N. F.

Friday, January 17.

- The volcano of Kilauea in Hawaii becomes active.
- The National Democratic Convention to meet in Chicago, July 7.
- The Ashantees yield to the British.
- Death, in Cambridge, of Hon. Charles Theodore Russell, father of ex-Gov. William E. Russell.
- The Pension debate continued in the House; the Hawaiian cable project advocated by Mr. Hale in the Senate.
- A Spanish report that Gomez has been completely defeated.
- Senator Sewell of New Jersey introduces a resolution declaring that the Monroe doctrine has no bearing on the Venezuelan dispute, and that the President's message was unwise and premature.
- A band of counterfeiters (Italians) caught by the Secret Service officers in Long Island; one of them believed to be a leader of the Mafia.

Saturday, January 18.

- Gen. Harrison to marry Mrs. Dimmick of New York.
- Capt. General Campos recalled from Cuba.
- E. C. Morris, a safe manufacturer of this city, missing; discoveries of forgeries amounting to about \$75,000.
- The pension bill passes the House; the

Senate committee on Foreign Relations adopts a vigorous Monroe doctrine resolution.

The population of Oregon by a census just completed is 364,762 — an increase of 19 per cent. over the census of 1890.

- Death of ex-Minister Floquet of France.
- The twenty-fifth anniversary of the proclamation of the Empire celebrated throughout Germany.
- The English Ashantee expedition occupies Coomassie.

Monday, January 20.

- Gen. Weyler appointed to succeed Gen. Campos in Cuba.
- Death of Bishop A. G. Haygood at Oxford, Ga.
- King Menelik sues for peace; dissensions among the Abyssinians make it impossible to carry on the war.
- Gen. Gomez succeeds in breaking through the Spanish line and escaping from Pinar del Rio.
- The cruiser "Baltimore" arrives at San Francisco; she encountered a furious typhoon crossing the Pacific.

A Furniture Masquerade.

That is certainly a novel and original idea which the Paine Furniture Co. show in another column of this paper. A Hall Stand has been cleverly designed in the shape of a great Hall Chair. The whole idea is admirably carried out, and the piece is very decorative. We commend it to our readers.

A VERY DESIRABLE CALENDAR.

Caleendars of all kinds and sizes mark the opening year. Many are to be had for the asking — many without asking — but to them as to other things the rule might be applied that what costs nothing is worth about what it costs. The calendar we always welcome has just reached us. We refer to the one published by N. W. AYER & SON, Newspaper Advertising Agents, Philadelphia. This issue seems, if possible, even better than its predecessors. Handsome enough for the library, and yet carefully adapted for every-day use, it is naturally a great favorite. Its price (25 cents) includes delivery, in perfect condition, postage paid, to any address.

The Conferences.

[Continued from Page 13.]

scarlet fever; but the personage was generously remembered, and the sum of \$30 was presented to the pastor. A large delegation from here attended the Epworth convention at Danleison, and the fruits are already manifest in the adoption of some of the helpful suggestions there given. The local chapter is alive and active and has the entire confidence and sympathy of the pastor and the older members of the church. Miss Lilla E. Millett, one of the public school-teachers, and an earnest Christian, is the efficient president. The pastor, Rev. F. C. Baker, reports as one of the most encouraging features of his work the large proportion of men, and especially young men, who are attendants upon the church services.

Putnam. — The report from Putnam shows activity along all lines of church work. The annual report of the Sunday-school was the best for years. The Epworth League is doing aggressive work. The Junior League, which has been organized under the present pastorate, numbers about fifty, and is conducted by the pastor's wife, Mrs. Hood, who is a most successful church worker, especially with the boys and girls. The most successful and pleasant event in the church recently was the watch-night service, which drew and held a house full until midnight. Over two hundred were present during the evening. The program was concluded in prayer, the hours having been spent in song, testimony, prayer, short addresses, and recitations. The spiritual condition of the church is most encouraging. Special services following the Week of Prayer are planned. Rev. W. L. Hood is pastor.

Norwich. — The old church building on East Main St. has been sold to advantage. It is expected that other property of the consolidated church will be disposed of in the spring. Revival meetings are in progress, with very hopeful signs of good. Dr. J. L. Pitner, the pastor, has been installed chaplain of Sedgwick Post No. 1, G. A. R., and is being strongly pushed for election to the position of department chaplain at the encampment which meets in Norwich, Feb. 19-20. His genial manners and eloquent lecture on the experiences of a cavalier in the war have given him much popularity. But, alas! how dangerous a thing is fame to a Methodist minister. In a recent lecture he related how a porker was impaled on a sabre during a foraging expedition, and now the newspapers are telling how he encountered a fierce bushwhacker of 250 pounds' weight and in single-handed fight placed his antagonist hors de combat by a thrust of the sabre through the body. A little copying with judicious additions, and what a tale of terrible warfare this would make!

Rockville. — The first Sunday in January, 2 persons were received to probation and 10 in full membership, and 5 were baptized.

New Bedford District.

Chilmark. — New Year's evening every bit of available space in this church was occupied by happy children, their parents and friends, to enjoy a social time and to receive the presents under which two large trees bent their fruitful branches. Ice cream and cake were served to all. Preceding the festivities, Rev. E. K. Bosworth, the pastor, made an earnest prayer, and a short musical program by the young people was rendered. The pastor and his family were kindly remembered by many presents, among them a

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handsome silver pickle-dish and \$30 in money. Interest in the various services is increasing.

Taunton, Grace Church. — Rev. L. M. Flocken, of Somerset, preached here, Wednesday evening, Jan. 15. The Preachers' Meeting to be held in this church, Feb. 17 and 18, promises to be of unusual interest. Mrs. Everett is to speak at the meeting in the interest of W. H. M. S. work, and Mr. Douglass, of Plymouth, on Conference home mission work.

Sagamore. — The Epworth League held a literary meeting, Dec. 30, and the "Courtship of Miles Standish" was read and the characters impersonated.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured. Hundreds have tested it with success.

BOSTON SOCIAL UNION.

A GOODLY gathering assembled at the American House on Monday, Jan. 20. President Charles R. Magee was in the chair. Grace was offered by Rev. Dr. Rees, of the Freedmen's Aid and Southern Education Society.

After the collation, prayer was offered by Rev. J. M. Leonard, of Malden. After the reading of the minutes and the report of the secretary and treasurer, Rev. C. A. Littlefield called attention to the coming meeting of the International Sunday-school Association in June next, and asked for the appointment of a reception and arrangement committee to represent our Methodism.

President Magee, in a very felicitous introduction, spoke of his intimate relations with Dr. Nehemiah Boynton, of the Union Congregational Church, Boston, whom he presented, and who said, in part: As president of the Congregational Club, he brought greetings from it. He was an optimist, but believed that no thoughtful man could fail to see those facts which entered into the heart of things. His general topic was the prevailing tendency of the times. He deprecated the spirit which said to the youth, "You are going to seek your fortune," rather than, "You are going to your deserving fate." How materialistic the age is! How this spirit that threatens us comes over and taps our church life! It has overcome the missionary spirit. One of the menaces of our church is that the man who challenges our work is not altogether outside of the church, but inside. One of the heresies is that we must take care of our work at home before we do anything abroad. This clay-eating spirit, this spirit of mammon, is in our churches today and striking them with a withering frost. It strikes our educational institutions until in some of them truth is not loved for its own sake, but for the purposes to which it can be put. He quoted the case of Prof.

Bemis, of Chicago, as showing that, after all due allowance is made, this materialistic spirit has crept into that great institution, and that there one must be careful that no sentiment shall conflict with the ideas of its wealthy patrons. This materialistic spirit has touched the life of the average church member. We have come to wish, first, that our boys shall aim to be rich when they start out in life — to make this the supreme motive of their lives, to slight religious duties, to snub their church. Is it not painful to see this the animating spirit? It was a word of caution which he spoke — not in the spirit of decrying wealth and prosperity, but the giving of undue prominence to the things that perish. Let us take this life of ours, and making Christ all and in all, lift it up and penetrate it with divine influence. To accomplish this we need to be patient with our scholars. We have scholars who have devoted their lives to high purposes. Truth is never stationary, it is fluid. They are to beat out truth into the form which seems best to them, and if this form is not always acceptable we are not to pull down those who announce it — we are to look not at their heads, but their hearts. If they are living close to Jesus Christ, give them time to work their thoughts clear. The scholar needs the prayers, sympathies and support of his fellow laymen. If we are to bring in the era of success, we must hold up, too, the hands of our ministers; we must help when the burden rubs. Besides the peace and comfort of God, the support and help of his brethren are needed. Passing the question, "Can they afford it?" the church should say, "Does Jesus Christ demand it?" Men should see that, above all acquisition of wealth, all toil for success, the soul shall grow towards God.

Dr. Boynton's address, which is here meagrely given, glowed with fervent thought and with the inspiration and uplift of strong spiritual truth.

The next speaker was Rev. W. P. Odell, of Buffalo, N. Y., who said, in part: He was an optimist, and his subject was, "Optimism in the Methodist Church." One of our reasons for optimism is the growth of the Methodist Church. A better reason is the thoroughly evangelistic spirit in this church. We are largely engaged in reformatory work — spreading Scripture holiness throughout the land. He did not believe in the captious spirit which decried the church as falling away. Our educational work is progressing, and great improvements are advancing. We are outgrowing prejudices; they are dying out all through the country, as note the advance of women. He thought that we should soon come to putting Providence in the place of the calendar, and say that when Providence indicates that a man should remain over five years, no limit will oppose him. He gave a summary of some of the past history of the country and times, and ended with a hopeful forecast of the future.

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